A CRITICAL STUDY OF ANTYĒṢṬI
(APARA SAṀSKĀRA)

BY
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THESIS SUBMITTED TO THE
MANGALORE UNIVERSITY
MANGALA GANGOTRI

FOR THE AWARD OF

Doctor of Philosophy

IN
SANSKRIT

Under the guidance of

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KATEEL

MARCH 1997

DECLARATION

I, do hereby, declare that this Thesis entitled, "A critical study of Antyêṣṭi (Apara Saṁskāra)" is the out come of my study carried out under the guidance of Dr. G.N.Bhat, Professor of Sanskrit, Canara College Mangalore, and also that it has not previously been the basis for the award of any Degree or Diploma or such other similar titles.

Kateel,
March 1997.

(G. P. BHAT)

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CERTIFICATE

This is to certify that this thesis entitled **"A CRITICAL STUDY OF ANTYÊṢṬI (APARA SAṀSKĀRA)"** *submitted by Sri Ganapathi Parameshwara Bhat to the Mangalore University for the award of the degree of Doctor of Philosophy in Sanskrit is the result of bonafide research work carried out by him in Sri Durga Parameshwary Temple First Grade College Kateel under my guidance and direct supervision.*

I further certify that this thesis or part thereof has not previously formed the basis for the award of any degree, fellowship etc., of any other University or Institution.

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Acknowledgment

I was brought up in a religious atmosphere. From childhood I developed great interest in our culture, religion, tradition and customs. That interest gradually changed into a desire to make a critical study of our religious practices. The result of this development is **A critical study of Antyêṣṭi** . Here I have discussed the manner in which *antyêṣṭi samskäras* (funeral rites) are performed according to Vedic Scriptures. Origin of the *Antyêṣṭi* in the *Vêdas*, the way in which they are brought forward through *sütras, smṛaties, puräṇas* and *prayogas,* the way in which they are practised today, I have tried to discuss all these things critically and also made a comparative analysis. This is a very vast topic spread over a number of chapters in various books. I have tried to bring them together laying more stress on what is most acceptable today. I have refered a number of books and mentioned in the thesis some of them. I might have left a few books without considering them not because they are unacceptable but only because in the short span of my study I could not refer to them all. My main intention is to highlight our ancestor's desire to do good for the entire mankind and to analyse how this high ideal could be achieved under the present day conditions.

I did my M.A. in the Mysore University with a great desire to do some research. I met Dr. G.N. Bhat, Principal and Director of P.G. Sanskrit Centre of S.D.P.T. First Grade College Kateel, in the year 1992 and requested him to be my guide. He realised my great interest in religious matters and also my enthusiasm for critical study. So he suggested '*antyêṣṭi samskära*' as the topic for my research. I was hesitant, feeling that it is a very vast, complicated and controversial subject. Dr. G.N. Bhat encouraged me. He has given me guidence not only in carrying on my research

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work but also in every walk of life. He cheered me up whenever I was upset. He showed the right direction whenever I lagged behind. He encouraged me to participate actively in various seminars. I Have presented papers too. Because of his guidence I could arrange a state level seminar on *antyêṣṭi* at Gokarna. Mrs. Jayalaxmi, wife of Dr. G.N. Bhat treated me as a member of her family and motivated me and encouraged me whenever she got a chance to do so. Along with them their family friend and guru Dr. D.N. Shanabhag too has come to my help. He has been giving me valuable suggestions from time to time so that I would not miss the track. I remember them all with gratitude.

Such a massive work is achieved when a number of invisible hands join together. Dr. Rajendra Kedlaya, Prof. L.T. Bhat, Prof. D.G. Hegde, H. Padmanabha Adiga, Guru Brahma Sri Anantakrishna Somayaji, Vidya varidhi K. Narayana Bhat Kateel, Dr. N.T. Bhat, Prof. H.V. Narasimha Moorthy, Sri C.H. Parameshwara, Sri Gururaj Acharya M., A. Sathish Upadhya, Praveen Chandra K. and Sri Dattatreya Sharma - all these have rendered me invluable help on various occasions. I am greatful to them all.

The Management, the Principal, teaching and non-teaching staff of Sri Durga Parameshwari Temple First Grade College, Kateel. Where I am working at present have helped me in very possible way. My student friends too have done whatever they could, I take this opportunity to thank them all for their timely help.

I am greatful to Smt. Taradevi Gowrishankar for all kind of help and encouragement she has been giving me from my college days.

My wife Smt. Latika and all the members of my family have remained in the background helping me in every possible way. I will be doing them

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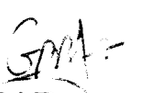
injustice if I do not express my gratitude to them here.

One of the basic needs for any research work is the availability of good books. I have been lucky to be allowed to use the libraries of Sri Durga Parameshwari Temple First Grade College Kateel, Canara College Mangalore, S.M.S.P. Sanskrit College, Udupi. I am indebted to them all.

I am grateful to Sri S.A. Krishnaiah and Shylashri for printing the thesis accurately and in time.

'Gokarna Brahmana parishat' helped me in arranging the state-level seminar on '*Antyesti*'. A number of scholars presented their papers and participated in the discussions. I remember them all with gratitude. I am also grateful to Veda Moorthy Ramakrashna Sankaralinga and his family members.

Many more have been there behind my achievement. Even though it is not possible to mention them all here they will be there in my memory for ever for all the direct an indirect help rendered by them.



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'A Critical Study of Antyêṣṭi'

[Apara Saṁskära]

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INTRODUCTION

Saṁskäras as prescribed by *Smratikäras* play a vital role in our lives. It begins with conception [*Garbhädhäna*] till *Antyeṣṭi*. These *Samskäras* are mainly divided as *Pürva* and *Apara Samskäras*. It is but natural that due to change of time, context and environment, the concept as well as practice of stipulated *samskäras* has undergone a sea change. It is unfortunate that people who are in the helm of affairs of ritualistic and social orders, could not give successfully a right direction to perform the *Samskäras* to the people. The reasons may be innumerable - foreign invasions, and deterioration in the education system may be cited at the out set. This has led to confusions among the people and to certain extent led to controversies about them. Inspite of controversies people belive that *Samskäras* play a major role in their religious and social life. Hence, people want to know the real impact and interpretation of *Samskäras*. What are these *Samskäras*? Why are there so many controversies about them? How far is necessary to find a clear way in the midst of controversies? All these questions are pondering and storming my mind day in and day out. It is a factual knowledge that even people who are interested in performing *Samskäras* are keen up-on understanding *Pürva Samskäras* which are proclaimed generally as *soḍaśa Samskäras* (sixteen *Samskäras*) excluding *Antyeṣṭi*. The study and understanding of *Antyeṣṭi* is treated as inauspicious, even traditionally. People also feel that it needn't be discussed. Therefore it is a neglected part in the analysis and understanding of *Samskäras*. This provoked my mind to study the subject and concept of *Antyeṣṭi* with

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a modern out look. Hence here is an attempt to study seriously the literature regarding *Antyeṣṭi* in *Sanskrit.*

Meaning of Samskära

The word *Samskära* includes the idea of *Guṇädhäna* and *Doṣäpanayana* i.e. purification. There are sixteen of them popularly known as *ṣoḍaśa Samskäras* and are given great importance in our tradition. Even though these *Samskäras* were practiced during the Vedic age there are no direct references to them in the Vedic hymns. Thus the most ancient and the most authentic source of our tradition is silent about the way in which these *Samskäras* are to be held. It is *Gṛahyasütrakäras* who deal with all *Samskäras* who have put them into order i.e. 'Vidhis'. The *Gṛahyasütrakäras* gave them injunctive status guided by *śrutis.* As such we can conclude that these *'Vidhis'* were followed by the most ancient followers of our tradition.

However, these *Samskäras* underwent a lot of changes with changing times. *Puräṇas* were composed on the basis of *Sütras.* Certain *Puräṇas* deal with certain *Samskäras,* but quite a time they differ with *Sütrakäras* who have dealt throughly with *Samskäras.* Then the *'Prayogas'* came into existence. They took liberties with the *'Vidhis'* stated by the *Sütras* and *Puräṇas* especially when they found certain practical problems. Their purpose was to bring the doctrine of *Samskära* to the threshold of the common man. They succeeded in doing so but left behind a lot of controversies. What is worse is that these confusions are creating doubts in the minds of interested persons. Therefore, they suspect the very propriety of these *Samskäras.* e.g.the observation of *aśauça,* carrying corpse to the

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Crematory ground etc. This may lead to a false approach and that people may give up performance of even the necessary and meaningful *Samskäras*. So, I feel that it is high time to find a way out of this and re-establish the faith in these *Samskäras*, through a proper study of the relevant texts and interpretations and which suits the present day and the days to come.

In this connection it becomes particularly interesting to know about the *Samskäras* after death (ie. *Antyêṣṭi*). Except *Antyeṣṭi* all other *Samskäras* deal with living persons. But, is there, any need for *Samskäras* even after ones death ? Is it necessary to perform religious rites for a corpse that is confined to flames or burried? If it is necessary, how far are they feasible ? How are they to be performed? what are the authorities to be followed ? Can we now bring about some changes in them as per the needs of our time? Inspite of all these questions these *Antyêṣṭi Samskäras* are given very great importance. They are considered as great *Yajñas* and are observed with utmost devotion. Let alone the believers, even sceptics do not dare to keep themselves away from these. What is of more important is that these are observed by others for the sake of the dead person. The term *Samskära* is defined as it does *Gunädhäna* and *'Doṣäpanayana'*- how can a dead person enrich himself or influence living beings through *Samskäras* ?

All these questions, made me think and originated desires in me to attempt in me a detailed study of *Antyêṣṭi*. I would like to find out the similarities and differences between the mode of *Samskäras* stated in *Sütras*, *Puränas*, and *Prayogas* and those which are observed

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by different people in different places. This comparative and critical study will enable us to find a way out of the confusion that exists now. It may be a small attempt at making man realise the importance of *Samskäras* in shaping their personalities and making this world a happy and comfortable place to live in. This is a voluminous work and many will have to work on it. I have taken up this work With a desire to make atleast a small contribution towards this. In this back ground I have taken up a research study on the subject, *"A critical study of Antyeṣṭi"*.

Content of the Thesis

This thesis contains seven chapters. Before beginning the first chapter I have tried to explain the word *Samskäras* - its meaning and the way in which it has existed from ancient times to this day.

The first chapter throws light on what is stated in the Vedas especially *Ṛgveda* regarding *Antyeṣṭi. Samskäras* . It also explains the hymns in *śatapatha Brähmaṇa.*

In the Second Chapter an attempt is made to make a comparative study of th *Sütras.* The rituals prescribed by *Bodhäyana Gṛahya Sütras, Aśvaläyana Gṛahya Sütras* and *Jaiminiya Gṛahaya Sütras* are discussed highlighting the similarties and differences in their approach to *Antyeṣṭi.* For, these *Sütras* contain a number of details about *Antyeṣṭi.*

The Third Chapter deals with *Puräṇas*, especially *Garuḍa Puräṇa.* The earlier half is just touched upon but the later half is considered

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in detail. For the later half of *Garuḍa Purāṇa* is called *'Preta kalpa'* and is specially meant for *Antyeṣṭi. Samskäras*. Here *Sri Kraṣṇa* explains to *Garuḍa* everything about *Antyeṣṭi Samskäras* and clarifies his doubts.

Chapter four takes up actual performance of *Antyeṣṭi*. The rituals to be performed during the 13 days from the day of death are described. It begins right from the moment when a person is breathing his last. The chief mourner; who he should be, the bathing of the corpse, decorating it, carrying it to the crematory ground [who and how], the rites to be performed in the cremetry, construction of the pyre, cremating the corpse by lighting the pyre, the rites to be performed after returning from the cremetry, the daily rites to be performed during the first ten days and the rites upto the 13th day - all are discussed.

The chapter also analyses rites like *asthi sañcayana, Ekädaśäha*, gelling freed from *äśauca, vraṣotsarga, Ekoddiṣṭha, śräddha, Dänas, Sapiṇḍikaraṇa śräddha, ṣoḍaśa śräddha, Pätheya śräddhaa, Naräayṇa Bali* etc. The differences we notice in the performance of all these rituals - the reasons for such differences, the opinions of *Bodhäyana Sütras, Äśvaläyana Sütras* and Jaiminiya *Sütras* regarding these rituals, The statements made in *Smrati Puräna* etc and what is there in *Prayoga* are all discussed in detail and the best solution suggested.

Chapter Five deals in brief which *śräddha* and rebirth.

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Chapter Sixth gives a comprehensive list of the equipments of *Antyeṣṭi*. It also draws attention towards the differences in different *Sütras* and *Prayogas*.

In Chapter Seven a humble attempt is made to suggest the best way in which we can perform *antyeṣṭi Samskära* in the present situation. I have also tried to consider whether it can be made brief, if we can change certain rituals, how far we can accept certain necessary changes, if it is inevitable to observe *äśauca* etc.

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CHAPTER - I

SOURCES AND INFORMATION

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CHAPTER I

SOURCES AND INFORMATION

Our ancient Hindu Heritage has given the topmost priority to *samskäras*. It is supposed that a person who has not undergone *samskäras* i.e., the sacrament according to his *varṇa* and *Äśrama* is not fit to perform the duties as prescribed in the scriptures, '*Samskäras*' mean religious purificatory rites and ceremonies, for sanctifying the body, mind and intellect of an individual so that he may become a full fledged member of the community. The *samskäras* also include a number of preliminary considerations and rites and other accompanying observances, all aiming at not only the formal purification of the body but also the entire personality development of the recipient. The famous *sütrakäras* divide the *samskäras* mainly into two, i.e. the *Pürva* and the *Apara*. The *Pürva*, *Samskäras* are performed to an individual for the betterment of his everyday life. They are considered as *Ṣoḍaśa Samskäras*. The *Apara Samskäras* are performed to an individual, who is breathing his last breath. This Ultra *Ṣoḍaśa Samskäras* start from *Präṇotkramaṇa* and normally end with *Sapiṇḍikaraṇa*[1]. This is also called funeral ceremony. At the end, *Vaikuṇṭha Samärädhana* is also performed, following the *Śräddha* rituals. Each year on the day the person died the *Śräddha* ceremony is performed in his memory.

The Funeral in the Vedic Period:

The earliest mention of the funeral ceremonies go back to the *vedic* period. However, the verses giving descriptions of the ceremony are not

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arranged in the order of their occurrence. Though references to death and its deity occur in various *maṇḍalas* of *Ṛgvêda* the 10th *maṇḍala* elaborately describes the funeral and god *Yama*. In the same way 18th *Kāṇḍa* of *Atharva vêda* gives many details of the funeral rites. These *Ṛks* deal with *pitṛs, pitṛlokas* and *pitṛ püja*.

"Pass by a secure path beyond the two spotted four-eyed dogs[2], the progeny of *Sarama*, and join the wise *piṛt*s who rejoice joy fully with *Yama*.

Offer the oblation of clarified butter to *Yama* and stand nigh (to the altar), it is he who among the gods gives us a long life to live. It seems that the *preta* has to proceed in a secured path watched with great attention by shrewd dogs, If he successfully passes it he will reach the abode of *pitṛs* and rejoice. It is said that *Yama*, the lord of the *pitṛloka* should be pleased, with offering oblation for long life.

The concept of Death:

Death means the separation of the soul from the body. But it doesnot cause the total annihilation of man. The soul still exists. It is also believed that soul may separate from the body before death as in dreams. Thus, the deceased, though disembodied, is supposed to be still living. To the primitive man contrast between life and death was so striking that he had, ultimately to accept it as the natural end of the human life. He, then made proper arrangement for death and life after death[3].

The concept of Pitṛs and Pitṛlokas:

According to *Ṛgveda* the dead person's spirit which is imperishable will go and join the *pitṛloka*. He will reach either *Dêvayāna* or *Pitṛyāna* according to his *Karma*. (the third the *Narakayäna*) is not indicated specif-

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ically) The one who has lived a selfish life not doing anything good takes the route called *pitṛyäna* and the one who has lived a virtuous life takes the route called *Dêvayäna*[4]. Depart, *Mṛatyu*, by a different path: by that which is thine own, and distinct from the path of the gods: I speak to the one who hast eyes, who hast ears: do not do harm to our offspring, nor to our male progeny.

To our offspring: *Säyaṇa* explains '*prajñäm*' as female, offspring *Mahidhara* renders it by '*Santatim*', descendents, family successsors. (*Yajurvêda* xxxv7) Three chief classes of the *pitṛs* or manes are enumerated in many places though variously named. In *Manu, pitṛs* are termed *Agniṣwättas, Barhiṣadas* and *Saumyas.* To quote: 'Let the lower, the upper, the intermediate *pitṛs*, rise up, accepting soma oblation: may those progenitors who, unlike wolves, acknowledging our offerings, have come to preserve our lives, protect us upon our invocations[5].

Lower, Upper and intermediate pitṛs :

The degrees of merit according to the comment arise first from the stedy discharge of duties enjoined by the *vêdas*, secondly, by performance of those enjoined by the law books, and thirdly when there has been some deficiency in some of the purificatory rites (*samskäras*). *Säyaṇa* explains '*Udêratam*' as "let them obtain the best oblation". *Mahidhara* ĭ *Urdhwalokam gacchantu*", let them to the upper region[6].

In this way pitṛs are considered to be virtuous, kind and dėvine. They are supposed to live in great places like heaven and are supposed to be c'pable of blessing those who pray them. In *Śatapatha Brähmaṇa* we get the following dėvision of *Pitṛganas* :

The *Soma* sacrificers become *somavantas* in *pitṛloka.* The persons

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who have performed *puroḍäśa* sacrifice become *Barhiṣads* in *Dêvaloka*. Those who have not performed both the above mentioned sacrifices and who are cremated in the fire are called *Agniṣwättas*. The other names are *Bhragus, Aṅgiras, Virüpas, Navagvas, Daśagvas, Atharvas. Bhragus* and *Kuśikas* also belong to this category[7]. Many *Ṛks* praise these dêvine *pitṛs*. The following *Ṛks* show the relation between *pitṛs* who belong to *Uttama Gaṇa* (High class) and *Äditya* (the Sun God). It may be interesting to note that the *pitṛs* who have dêvinity live in *Yama loka*. The *Ṛk* praises *Yama* comparing him with *Äditya* and some times referring to them as if they are one and the same.

According to *Ṛgveda pitṛs*, also called as *Paräsah* are in divine luminous form[8]. It also presents before us the greatness of sages like *Navagva, Daśagva, Bhragu* etc. who are also *pitṛs*. They are supposed to have the majestic lustre and brightness of the Sun and are protected by gods like *Püṣa*, gods related to the Sun. The chapter also contains a prayer requesting *Püṣa*[9] to be the protector of all those *pitṛs* who reach *pitṛloka*. It is also said that *pitṛs* are shining in the sky in the form of stars. Those stars are also praised for the help they give to their offsprings on earth. Similar praises are also found in the *Atharvavêda Saṁhita*: (The *Aṅgirasas*, our *Navagva* fathers, the *Atharvaṇas*, the *Bhragus soma* drinkers (*Somya*) may we be in the favour of those worshipped ones, likewise in their excellent well-willing)[10-11].

In short, we find a lot of descriptions of those *pitṛs* who have attained divinity. Broadly speaking, their abode is called *Yamaloka*. This is the best place in the other world. *Aṅgirasas, Ribhus* live here happily. All those who live here are called '*Paräsaḥ*'. They aquire divinity as soon as they leave the mortal body and go to their prescribed abode either in a chariot

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or with the help of wings.

Ṛgvêda Saṁhita says "Be united with the *pitṛs*, with *Yama*, and with the fulfilment of their wishes in the highest heaven, discarding iniquity return to thy abode, and unite thyself to a luminous body. It means that *Yamaloka* the kingdom of the king of *pitrs* is the place meant for the *pitṛs* too[12].

Ṛgvêda samhita says that *pitṛs* whether burnt in *Agni* or not remain in heaven and are satiated by the oblations offered to them. These oblations are not offered through fire. But there is difference between the oblations offered at the time of death and those offered at the time of *śräddha*. The spirit is said to take one year to reach *pitṛloka*. But *Ṛksaṁhita* doesnot mention this difference. It says that the spirit reaches his ancestors in the *pitṛloka* as soon as the mortal body dies. There may be difference between the condition of a spirit in its *prêta* form and in its *pitṛ* form. But there is no evidence to suggest that the spirit remains in the earth in the form of a ghost for one year after the death of the mortal body. However, it is stated that the *pitṛs* come to earth to receive the oblations.

Those spirits who have left their mortal bodies and gone to heaven are venerable, whether they are elder to us or younger by birth. All of them are offered worship. "Let this our adoration be to-day addressed to those *pitṛs* our predecessors, to those our successors, who have departed (to the world of the manes) to those who are seated in the terrestrial sphere, to those who are present among opulent people.

Our Successors:

According to *Sayana* '*pürväsaḥ*' means an elder brother, father, grand-father and the like, born before the birth of the worshipper and '*Uparäsaḥ*'

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means younger brothers, sons etc. *Mahidhura* (*Yajurveda* XXX68) explains *pürväsaḥ* as those who have gone to *Swarga*, *Uparäsaḥ* those who have ceased or rested, who have gone to the world of *Brahma*[13].

Yama the lord of the Dead:

The chief of the blessed dead is *Yama*. Mac Donell opines that "reflection on the future life being remote from the thoughts of the poets of the *Ṛ.V*, only three hymns are addressed to *Yama*. *Yama's* name occurs about 50 times in the *Ṛ.V*. but almost exclusively in the first and in the tenth book. Thus it is implied that *Yama*[14] is a god. He is, however, not expressly called a god, but only a king, who rules the dominion of the dead. (*Yamarājṇḥ*)[15]. *Yama* and *Varuṇa* are the two kings whom the dead man sees on reaching heaven.

The path of Yamaloka:

According to *vedic Ṛks* specially 14th *maṇḍala* a person who has performed sacrifices and other rituals or who has performed the duties as laid down in the scriptures gets the *pitṛsthäna* after his death due to his *satkarmaphala*. According to his *karma, Yama,* the son of *Vivaswata*, carries him to the suitable world. Hence, the lord of the dead i.e. *Yama* is praised and call is given to sacrificers to pray him, and worship him with oblations. It may be interpreted that after the death, a thing or spirit which is different from body goes to someother world, according to its *karma* (actions) in the worldly life[16]. And there are *lokas* or worlds which are fit for the persons who have done good or bad deeds in their lives. Hence, there must be two *lokas*, which are to be reached by persons after their death. While going to *Yamaloka* the *pitṛs* have to pass by the secure path beyond the two spotted tradeful four-eyed dogs. They are the progenies of

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'*Sarama*'. They are four-eyed, broad nosed, brindled (*śabala*), brown (*Udumbala*). The *Ṛk* suggests that the *prêta* should cross over these *särameya* carefully as early as possible[17]. It is also said that the *prêta* should pray for the safe crossing of *Särameya*. These two dogs of *Yama* which have four eyes are the guardians of the road. They are renowned by men. They are pleased by prayer they protect and grant prosperity and health. It is also said that these dogs do not trouble the good and do not keep away from the sinners. It is interesting to note that no *Ṛk* mentions punishment to *prêta*. However, '*Śatapath Brähmaṇa*' states that a comfortable position is be acquired by the person who has done good deeds and the bad persons go to *Naraka*, according to their *karmas* [18]. But the concept of *Naraka* is described in the *Ṛgvêda*, and in detail in the *puräṇas*. However, the *Naraka* is depicted as a world full of darkness in a low region. According to *Ṛgveda* those who donot perform *Yajñakarma* are sinners. They are called the *Adevayuḥ*[19]. The *synonym* of *Naraka* i.e. *Açya* is used in the *Ṛgveda* [20]. The severe torturing in the world of *Naraka* is narrated in *Śatapatha Brähmaṇa*[21].

According to *vedas* the dead person immediately reaches the *pitṛloka*. There may be difference of status between the *pürvapitṛ* and present *prêta*. But certainly it does not come to the earth in the form of *piśäça* or *Bhüta* for the fulfilment of its left out desires. However, it is stated that *pitṛs* come to the earth to get the oblation given in the *Śräddha*[22]. According to *Taittiriya Saṁhita* the person who expire after having tortured the noble persons and those who are sinners, they do not reach *pitṛloka* till a particular period. They have to wander here and there in *Pärthivaloka* (in this world). The *purana* too narrates the same.

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The Prêta Samskära (Funeral Rites):

It seems that the dead body of a person was either burnt in the fire or burried in the (soil) ground. The *Rk* of 10th *maṇḍala* mentions *Agnidagdha* (cremated) and *Anagnidagdha* (burried)[23]. Some people opine that both these methods were in *vogue*. But the expression '*Agnidagdha*' itself is not enough to conclude that this system was in regular practice. *Säyana* takes this word to mean *smśänakarma rahita* (without the rites performed in the cemetry). When a person dies in an accident it may become impossible to subject the dead to any *samskäras*. The expression '*Anagnidagdha*' itself is not enough to say that burial of the dead body was also in practice. So we have to search for other references in the *saṁhita*. We find a reference in *Ṛgveda Saṁhita* where a detailed description is given as to the way in which a dead should be preserved in the earth[24-25].

According to Mac Donell "Fathers burnt with fire and those not burnt with fire (i.e. burried) are reffered to but cremation was the usual way for the dead to reach the next world. The later ritual (Cp A.G.S 4-1) practically knew only this method, for besides the bones and ashes of adults, only young children and ascetics were buried"[26]. There are many *samskäras* to be observed before the dead body is either cremated or burried. If that person had been the worshipper of *Ahitägni* his dead body should be kept near that fire, purified with cowdung and covered with *darbhägrass*. All these *samskäras* are stated in *Gṛhya Sütras*:[27] There are enough evidences to tell us that they were in practice in earlier times. But there is nothing to tell us whether the body was carried on the shoulder or taken to the cemetery by carriages. The dead body is to be offered to *Agni* on the pyre.

Mac Donell says that "With the rite of cremation, therefore, the mythology of the future life was specially connected. *Agni* takes the corpse

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to the other world, the fathers, and the gods[27-28-29-30]. He places the mortal in the highest immortality. Through *Agni*, the divine bird, men go to the highest place of the sun, to the highest heaven, to the world of the righteous, whither the ancient, earliest born seers have gone. *Agni Gär-hapatya* conducts the dead man to the world of righteousness. *Agni* burns his body and then places him in the world of the righteous. The *Agni* that devours the body (*Kravyäda*) is distinguished from the *Agni* that takes the offering to the gods[31].

Having reached cremation ground it was put on fire altar. Significantly, as a custom the wife of the person if he were a married one was laid near the body and she was asked to get up from the fire altar after chanting this *Ṛk*. Rise, come unto the world of life, O woman: come, he is lifeless by whose side thouliest. Wifehood with this thy husband was thy portion, who took thy hand and wooed thee as a lover[32]. "Here Griffith refers to *A.G.S.* and quotes Wilson's translation which is as follows. "This verse is to be spoken by the husband's brother, etc, to the wife of the dead man, and he is to make her leave her husband's body[33].

Go to the world of living being: *Säyaṇa*, "go to the home of the living,i.e. thy sons, grandsons, etc. It is interesting to note that during the later part of the *Vedic* age there was no trace of *Suttee*"[34]. After having ankled the altar the *Agni* is requested not to consume him entirely as it may affect him. He should be sent to the *pitrs* the *Jätaveda* is requested to mature the body not to scatter his skin and other parts of the body. "*Agni*, consumes him not entirely, aflict him not, scatter not (here and there) his skin, not his body, when, *Jätavedas*, thou hast rendered him mature, to send him to the *piṭṛs*[35]. *Atharva veda* says " Do not O *Agni*, burn him up, do not be not upon (*Abhi GUC*) him, do not warp (*kśip*) his skin, not his body,

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when thou shalt make him done, O *Jätavedas*. then send him forward upto the Fathers[36]. It seems on the basis of this *Rk* the ground was dug beneath the fire altar for the collection of bones etc. According to *A.G.S.*[37] Since the dead person has originated sacrificial fire *Yajñägni* the same fire is requested for that sake that it should help him to reach divine world. According to Mac Donell "The dead man was supposed to go with the smoke to the heavenly world (*AGS* 4-4-7)[38]. The way thither is a distant path on which *Püṣan* protects and *Savitṛ* condunts the dead. The sacrificial goat which preceeds and announces the deceased to the fathers, passes through a gulf of thick darkness before reaching the third vault of heaven"[39]. After *Agniçayana* the relatives are supposed not to see back once again and should return to their home. As is stated in *Śatapatha Brähmaṇa* the relatives of the dead have that place without looking back after completing the prescribed *samskäras*. "Either a son (of the deceased), or a brother, or some other *Brähmaṇa* then performs that offering (According to *Katy* xxv7, 34-37, a sterile cow may be offered prior to (or alongwith) the burning of the body, in which case the victim is to be killed by a blow behind the ear, and its kidneys are to be placed in the deceased's hands, whilst his face is to be covered with the omentum or membrane enclosing the intestines. They find offering reffered to in the above passage consists of an oblation of ghee) with (vag s.xxxv, 22) 'from out of him thou (O *Agni*) art born: from ouit of thee let this N.N. be born again into the havenly world, hail'[40-41]. They then go away without looking back and touch water. Then they take bath and complete the remaining *samskäras*. What is notable here is the belief that the dead will remain in the form of *prêta* during the first ten days after death. There are enough evidences to show that such a belief continued to exist right from the *Vedic* period. To be free from all impurifications it is very necessary that all other *samskäras* like *asthi sañçayana* should be completed. The spirit of the dead person

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with the form of *preta* will be moving round his kith and kin for (10) ten days. This belief has been continuosly in vogue since the *vedic* age. The purification will start after *Asthi Sañçayana.*

The *vedic* tradition also draws our attention towards the belief people had in building monuments to the dead. It was believed that such monuments and the rites performed in them give satisfaction to the dead spirit. "They now do what is auspicious for him. (The commentator is at pains to show that '*atha*' here has not the force of 'there upon' - that is after the performance of the '*Sarva medha*' - but that of introducing a new topic (Now, they do..) and that therefore the directions about to be given are by no means intended to apply only to one who has performed the *Sarvamedha*, or even to the *Agnikit*, or builder of a fire altar, but also to others). They now preare a burial-place (*Smaśäna*) (*Yaska* (*Nir* III,5) resolves this word into '*sman*' (body) + '*śayana*' (couch), whilst prof. Weber, Ind. Stud. I, P.189, proposes '*aśman*' - (Stone) + '*Śayana*' (couch). The '*smaśäna*', or burial-place, sepulcher, is constructed in the form of a tumulus, or grave-mound.) for him, (to serve him) either as a house or as a monument, when any one dies, he is a corpse (*śava*), and for that (corpse) food (*anna*) is there by prepared, hence '*Śavänna*', for indeed '*Śavänna*' is also called the eathers amongst the Fathers, and they, indeed destroy in yonder world the good deeds of him who has had no sepulcher prepared for him: it is for them that he prepares that food, whence it is '*smaśäna*' for '*smaśäna*' is what is mystically called '*smaśäna*'[42-43].

In this way offerings are made to the *pitṛs.* Specially those things which the dead person liked while living, are believed to be liked by the dead spirit too. That is why clothes, dresses, fruits, money and such other things are also offered to the dead.

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According to Mac Donell, " The dead man was provided with ornaments and clothing for use in the next life, the object of the custom being, still, understood in the *veda* [44]. Traces even survive which indicate that his widow and his weapons were once burnt with the body of the departed to wipe out his track and thus to hinder death from finding its way back to the world of the living"[45].

Pitṛ Śräddha:

Observing *Śräddha*, offering oblations and there by obtaining the blessings of the *pitṛs* is one of the purposes of *pitṛpüja*. Just as angels are invoked to fulfill our desires, *pitṛs* are also invoked to bless us[46]. Similarly the extraordinary strength of the *pitṛs*, their generosity are all described. They are prayed to do us good by destroying our enemies and distributing their food among us and protecting us from all evils. But before such a prayer is made the *pitṛs* must be offered oblations and kept satisfied and pleased. That is why it is very necessary to worship the *pitṛs* on different occasions like festivals, special days, marriage and such other auspicious occasions as well as death. Sometimes *pürva pitṛs* like *Aṅgirasas* and the performer's *pitṛpitämah, prapitämah* are all invited to accept the sacrfice and worship. On auspicious occasions like marriage the *pitṛs* are supposed to possess '*nändi mukha*' that is a pleasant face filled with pleasure. In this way the belief in *Nändi Śräddha, Pärvaṇa Śräddha* and *Pürta śräddha* has continued to exist right from the *vedic* period.

Śräddha is a domestic rite. *Äpastamba* says in his *Dhurmasütra* (II 7-16-1-1): Formerly men and gods lived together in this world. Then the gods in reward of their sacrifice went to heaven, but men were left behind. Those men who perform sacrifices in the same manner as the gods did, dwell, after death with the gods and *Brähmaṇ* in heaven. Now seeing men

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left behind, *Manu* revealed this ceremoney, which is designated by the word '*Śräddha*': a funeral oblation. In that rite the manner of one's father, grandfather, and great grandfather are the deities, to whom the sacrifice is offered. But the *Brahmanas* who are fed, represent the *ahavaniya* fire[47].

Śräddha is considered to be a *Yajña* (agreat sacrifice). Among them *piṇḍapitṛyajña* and *Mahäpitṛyajña* are the most important.

Every month during festivities rice is offered to the *pitrs* in the form of '*Swadda*'[48]. This is called *piṇḍa pitṛyajña* [49]. This *yajña* must be performed in *dakśiṇägni*. The sacred thread must be worn on the right shoulder. All the actions should be done in anti-clockwice direction. *Soma* and *agni* are also mentioned with the *pitṛs*[50]. The '*Swaddha*' offered in this manner is supposed to give greatest satisfaction to the *pitṛs*. Similarly *mahäpitṛayajña* is also considered to be great and influential. *Śataptha Brähmaṇa* gives examples to show its importance. The gods offered great sacrifice (*Maha havis*) and killed *Vṛträsutra*. Then they performed a great *yajña*. As a result all the dead came back to life. That *yajña* is known as *Mahäpitṛyajña*51.

There are two purposes behind the performance of this *Mahäpitṛyajña*. Firstly the *asuras* (evil forces) cannot cause any damage to the person who performs this sacrifice. Secondly it is a sacrifice performed by the gods themselves. So it is to be performed in the same manner as was done by the gods. This will result in gratifying the *pitṛs* rescued by the gods and make them reach still better place. It is also believed that all the deficiences in the performance of other sacrifices are made good by the performance of this sacrifice.

We find a number of references in the *Vedas* praising *pitṛs* with divine

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power like gods." Come hither, *Yama* with the venerable multiform *Aṅgirasas*, and be exhilarated, I summon *Vivaswat*, who is thy father to this sacricice, may he be seated on the sacred grass (delight the sacrificer)[52].

Matalin prospers with the '*Kavyas*', *Yama* with the *Aṅgirasas Bṛahaspati* with the *Ṛkwans*, they whom the gods augment, and they who augment the gods, these rejoice in '*Swadda*', those in the '*Swadha*'[53].

Atharva veda says '*Matali* with the *Kavyas*', *Yama* with the *Angirases; Bṛahaspati* increasing with the *Ṛkvans* (praisers), both they whom the gods increased and who (increased) the gods - let those fathers aid us at our calls[54].

Agniṣwätta pitṛs, come to this solemnity, sit down, directors in the sight way, in your appropriate places: eat the oblations spread on the sacredgrass, and grant us riches and male posterity[55].

Having sat down on the right side with bended knee, do you all accept this sacrifice. Harm us not *pitṛs*, for any offence which through human (infirmity) we may have committed towards you[56].

In *Atharva veda* - 'Bending the knee, sitting down on the right, let all assent to (*abhi-gr*) this libation of ours, injure us not, O fathers, by reason of any offence (*agas*) which we may do to you through humanity[57].

Thus, the above analysis makes it clear that a lot of references regarding funeral rites are there in both *Ṛgveda* and *Atharva veda*. But these references are scattered over different parts of these *vedas*. They are rightly summed up by Rajbali Pandey giving them a comprehensive out look:

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i) When a man died, verses were recited to revive him (*Atharvaveda* VII. 53), when this failed, funeral rites were started.

ii) The corpse was washed (*Atharvaveda* v.19.4) and the big toes tied together with a bunch of twigs, lest death should walk back to the house after the corpse was sent out (*Atharvaveda*, V.19-12).

iii) The corpse was removed on a cart drawn by two bulls (*Atharvaveda* 2.56, *Taittiriya Aranyaka* IV. 1.3) accompanied by mourning relatives and professional mourners (*Atharva veda* VIII 1-19, *Atharvaveda* IX. 2.11)

iv) The corpse was dressed in the burning ground (*Atharva veda* XVIII. 2.57)

v) The face of the dead was covered with omentum of a cow (*Atharvaveda* XVIII, 2.58)

vi) The staff or the bow was taken off from the hand of the dead person (*Atharvaveda* XVIII 2.59.60)

vii) The widow lay down on the funeral pyre by the side of her husband (The *Rgveda* X.18.7, *Athrvaveda* XVIII. 3.1.2)

viii) A got was sacrificed and the pile was lit up women expressed their grief (*Atharvaveda* XVIII.2.4.8). ix) The various parts of the dead man's body were directed to go to appropriate place (*Ṛgveda* X.16.3)

x) The bones were collected and burried and in some cases a funeral monument was erected (*Ṛgveda* X.18.11.13)

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xi) A farewell address was presented to the dead *Rgveda* X.14.7.8)

xii) The survivors took their funeral bath to purge the pollution caused by the funeral fire (*Atharvaveda* XII.2.40-422).

xiii) The pure sacrificial fire was lighted up in the house to remove the impure fire. (*Atharvaveda* XII.2.43-45)

xiv) In the completion of the funeral rites the corpse eating fire (*Kravyäda*) which had been invoked for cremation had to be sent out of the house (*Atharvaveda* XII.4.4.). The *Gṛhya* fire was also sent out, who holds fast in his net the house, when a dame's husband dies (*Atharvaveda* XII.2.39).

xv) Then there was feasting and resumption of dancing and laughter (Ṛgveda x.18.3)

Thus in the above list of the incidents, we find all the four parts of the complete funeral rites, the burning, the *Abhiśiñcana* and the '*Smaśäna-citi* (the washing of the corpse and piling of the funeral pyre), the *Udaka Karma* (water oblations) and the *Śäntikarma* (pacificatory rites). The details have suffered much alteration during the passage of time, but the fundamental divisions of the rite are still the same.

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19. BIB K.S. 10-1-14-10 Wilson p 41.

20. Text S.B. 11, 2,7,33. P 1488 Vol III

21. 10-1-150, 2-3-18-2, 10-38-3 (K.S. K P 437)

22. BIB Rg. 10-1-15-6 P 46 Wilson

23. B. Text S.B. 6-2-27

24. BIB 10-1-15-2 Rg. by Wilson P 44.

25. BIB Rg. 10-1-15-14 by Wilson P 48.

26. BIB 10-2-2-10, Wilson K.S. P 61.

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30. मैनमग्रे विदहो . . . . . K,S, 10-1-16-1 P 49 Wilso BIB.

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41. ततो हवा एष निष्क्रम्य सहैव धूमेन स्वर्गं लोकमेतीति विज्ञायते ॥ A.G.S. 4-4-7 P 237

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49. ऋ.सं (कन्नड) 6-75-9- Vol 27 P 446

50. ऋ.सं 6-75-10 P 447

51. सह देवमनुष्या अस्मिन् लोके पुराबभूवुः । अथदेवाः कर्मभिर्दिवम् जग्मुर अहियान्त मनुष्याः । तेषां ये तथा कर्माण्यारभन्ते सह देवै ब्रह्मणा वा मुष्मिन् लोके भवन्ति ॥ ब्रत्धविधा॥ A.B.S. II -7-1 P 313.

52. प्रजापतिं वै भूतान्युपासीदन् । प्रजा वै भूतानी विनो देही यथा जीवाकेति ततो देवा ..... ॥ श. ब्रा. का 2 अ 4, ब्रा.2 सू 1, Vol I P 275.

53. अथैनं पितरः । प्राचीना वीतिनः सव्य·जान्वा च्योपासीदंस्ताब्रवीन्मासिमासि वो ऽशन ८ स्वधा वो मनुजवो न श्चन्द्रमा वो ज्यिरिति। श.ब्रा 2-4-2-21 Vol. I P 275. The R I.A.S.S.

54. ओं स्वाहा अग्नये कव्यवाहनाय । ओं सोमाय पितृमते स्वाहा ॥श्राट्क्षकल्पः P 25

55. महा हवै देवा ब्रतं जघ्नुः । ते नो एव व्यजयन्त येय मेषां विजितिस्तामथ येनेवेषां तस्मिन्संग्रामे अघ्नंस्तान्पितृयहेन समैरयन्त पितरो वैत आसंस्तस्मात्पितऋ यज्ञो नाम । श. ब्रा. 2-6-1-1 Vol. I P 276 - 77 The Research .....

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CHAPTER - II

Gṛhyasütra and Antyêṣṭi Rites

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Chapter II

Gṛhyasütra and Antyêṣṭi Rites

The *Gṛhyasütra* form the very foundation of the house hold rituals like the installation and continous worship of th sacred *Gṛhya* fire, the seven (7) *päka samsthas*, family rites like wedding initiation, sacrements like the naming ceremony, the first feeding of the child, the first cutting of hair etc. The *Gṛahya sütras* also profess to deal with the cremation rite that is *Antyêṣṭi*, the offering of the '*Śräddha* to the man's ancestors (*Pitṛs*). On this firm foundation laid down by the *Gṛhyasütras* the *Smṛities*, *Dharmaśästras* and *puräṇas* even the *tantras* (*Ägamas*) have in successive generations worked to build a super structure full of diversity, variety and endless elaboration. Especially, the *puränas* have taken up the cause of domestic rituals and on the foundation of the *Gṛhyasütra* they have built an elaborate system of sacrements rituals festivals and worship in general.

The *Gṛhyasütras* often speak of more literally comprehensive monuments called *kalpa sütras*. *Kalpa sütras* vary form *Ṛgveda* to *Yajurveda*, consist of *Śrauta*, *Gṛhya*, *Dharma* and *Sulba Sütras*. Not all *Kalpsütras*, ofcourse, possess such fourfold dėvision for example - The *Aswalayana Kalpasütra* has only *Śrauta* and *Gṛhya Sütras*. With no *Dharma* and *Sulbasütra* attached. *Äpastambha* and *Bodhäyana Kalpa Sütras* are complete with fourfold dėvision. *Kätyayana Kalpasütra* of the '*Śukla Yajurveda*[1], *Drähkhyäyaṇa* and *Lätyäyana Kalpasütra* of the *Sämaveda* deal only with *Śrauta* ritual. They have no *Gṛhyasütra* sections. Therefore, these *vedic śäkhas* come to possess *Gṛhyasütras* that are dependent on the above

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named *Śrauta sütras*. As such *päraskara Gṛhya sütra* is attached to *Suklayajurveda*. While *Gobhila Grhyasütra* looks like a continuation of *Lätyayana Śrauta sütra*. And *Khadir Gṛhya sütra* has the appearance of an appendix to *Dräkhyäyaṇa Śrautasütra*.

Some *Gṛhyasutras* are elaborate and comprehensive, while others are not so elaborate and quite patchy in their reception of domestic rituals. *Bodhäyana, Gobhila, Hiraṇyakesi, Päraskara, Sämkhyäyaṇa* and *Äśwalayana* and *Jaiminiya Gṛhya Sütra*. They present a well systematised course of vedic domestic ritual: all dealing with such topics as the worship of domestic fire, sacrements, *antyêṣṭi* etc. On the other hand the *Gṛhyasütras* ascribed to *Äpastambha* and *Khadiräcärya* are very brief often avoiding discussion on prominent topics collected with *Gṛhya* rituals. The *Khadira Gṛhya Sütra* which looks like an abridgement of the *Sämavediya Gṛhya Sütra of Gobhila* doesnot even touch upon such an important topic as the *Antyêṣṭi* and the *Śräddha* except for a brief reference to *Aṣṭaka Śräddha*.

It is a matter of some surprise that nowhere in the *vedas-mantras* and *Brahmaṇa* portions, there is direct reference to *Gṛhya* ritual, the subject with which *Gṛhya sütras* are primarily concerned. But there are passages in the *Brähmaṇa* texts showing that the *Gṛhya* offerings (in *Päkayajnas*) were already known. " The *Brähmaṇa* texts, which as a whole, have for their subject matter *Vaitänica* ceremonies celebrated with 3 holy fires, furnish evidence that *Gṛhya* fire, together with the holy acts accomplished in connection with it were also already known. The *Aaittarêya Brähmaṇa* gives this fire the most usual name, *Gṛhyagni* and decribes ceremonies to be performed over this fire". Olden Burga, the *Gṛhya sütras*, sacred book of East series[2].

In another way *Brahmaṇa* texts provide us details about the subject

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and rites according to latter customs which would have been treated in the *Gṛhya Sütras*. Along side the principal contents *Gṛhya* topics are some times deal with, thus convincing us that in the age of the *Brahmanas* there were no separate treatise like the *Gṛhya sutras* dealing with the *Gṛhya* ritual.

The following is a brief survey of *Antyêṣṭi* rites as laid down in the various *Gṛhyasütras*:

In the *Äśvaläyana Gṛhyasütra*[3] VI 1-4 the out lines of cremation are clearly laid down. The ritual provides for:

1. The selection of site for cremation.

2. Shaving of the corpse.

3. The transportation of the sacred fire or the fires alongwith the corpse to the cremation ground. The building of pyre and the placing of corpse on top of it.

4. The placing of the sacrificial fire in its specific faces, alongside the corpse on the funeral pyre.

5. The killing of the cow or the she goat for the purpose of placing its organs and the omittance on the dead body.

6. Offering of the oblations of clarified butter in the sacred fire.

7. The kindling of the pyre and the cremation. Which accompany recitation of specific stazas.

8. Digging knee deep pit to put a water plant sipal along with water

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in it.

9. Furning back for the cremation ground going to a stream or pond of water to take bath and offer handfuls of water for the comfort of the cremated person.

Äśwaläyana Gṛhyasütra IV 5 provides for the gathering of the bones IV 6 to the kindling of domestic fire (not the *Gṛhyagni* but *päkagni*). On the death of the closely related elder in the family, *Äśwaläyana Gṛhyasütra* IV 7 gives the out lines of *Pärvaṇa śräddha*, *abhyudayika śräddha* and *Ekoddiṣṭa Śräddha*.

Details of *pürvedu Aṣṭaka* and *Anvaṣṭaka śräddhas* which are performed during 3 days in the dark fourth night of the *magha* and *palguṇa* month are given in *Äśwaläyana Gṛhyasütra* II 1 to 3, II 4-5[4].

The *Sänkhyäyana Gṛhyasütra* is silent about the cremation and the collection of bones etc., but provides about *Aṣṭakas* etc., and *pärvaṇa śräddha*. *Päraskara Gṛhyasütra* of the *śukla yajurveda* III 10 gives details about the cremation and also the *Aṣṭaka śräddha*. *Äpastambha Gṛhya Sütra* does not tell practically anything about the *Antyêṣṭi* and the *Śräddha* except for a brief reference to them in II 5, and III 13.

The *Jaiminiya Gṛhya sutra* of the *Sämaveda* deals with cremation in II 4-5, *Aṣṭakas* II 3 and *Śräddha* I 2. The treatment of the topic here greatly resembles the presentation in the *Äśwaläyana Gṛhya Sütra* except for the choice of words and the *mantras*.

Bodhäyana treats the subject of *antyêṣṭi* and *Śräddha* in very great detail in the *Bodhäyana Pitrmedha* and *Bodhäyana pitrmedha Śeṣa Sütra*. In his *pitrmedha Sütra* I 1 *Bodhayana* takes up the issues concerning the

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intial rites relating to a dying person. The entire ritual presupposes the presence of three sacred fires or atleast one sacred fire. In II - 1 there is reference to the cutting of hair and washing of the dead body. In I-3 items to be carried to the cremation ground are listed. I-4 there is provison for *anustraṇi* and transportation of the sacred fires along with the dead body to the place of cremation. In chapter I-5, the placing of the corpse on the mid-way and offering of the rice balls are indicated, In I-6 many details are given with regard to the cremation of funeral pyre. In I-7 and I-8 provision is made for the wife of the dead person to lie by the side of the corpse for a moment and then to be raised by one of her husband's relatives. In I-9 the placing of the *Yajñayudha* on specific points of the dead body already on pyre is related. In chapter I-10 the killing of *Anustaraṇi* and placing of the organs of the body on the corpse is related. In chapter I-11 the lighting of the pyre and the *Anumantraṇa* etc., are related. In chapter I-12 return from cremation ground, '*Saṣelabath*' in a river or pond is related. In chapter I-13 provisions are made for the cremation rites of a person who died in a distant country, whose last rites have to be under taken without the body. In chapter I-14 to I-21 the collections of the bones and their burial, *Asthisañçayana* and *Loṣthaçayana* are dealt with in substantial detail. In II-1., II-2, II-3, II-4, II-5, II-6, II-7, II-8, *Bodhäyana* deals with expiations (*präyasçitta*), unusual circumstances of death and the modifications in the funeral rites to be made under such circumstances etc. In chapter II-9, II-10, *Bodhäyana* describes the *Ekoddiṣta Śräddha* performed in honour of the dead on the 11th day following the creamation. In chapter II-11 and II-12 *Bodhäyana* deals with *sapiṇḍikaraṇa Śräddha* which brings the *prêtatva* of the dead person to the end. In chapter III-1, III-2, III-3, III-4, III-5, *Bodhäyana* deals with the same topic related in I section. Only few more details are added in each case III-6 the cremation of children in III-7, the last rites of person dead in accidents. In III-8 death

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on travel in III-9 death of the pregnant women. In chapter III-10 burial of bones. In chapter III-11 the last rites of an ascitie in III-12 the duties of dead mans wife are related. In *Bodhäyana 'Pitṛmedha" śesa sütra* 1,2,3 *dänas* the *śuddhi* of those who go to the cremation ground, the offering of water on *prêta sila* and rites of 10 the day are related clearly.

In *Jaiminiya Gṛhyasütra* II-4-5 cremation rites are related for the *samavedins.*

1. Shaving of the corpse is recomended

2. The piling sacrificial utensils is then prescribed.

3. The main oblation of the *Äjya* is then offered.

4. *Anumantraṇa Sämagänas* are then indicated.

If the wife of one who has established the 3 sacred fires comes to die first *jaimini* in his *Gṛhayasütra* recomended her to be cremated not with the sacred fires as is generally the view of other *Samskäras.* But with *santapana* fires or *Laukika Araṇija* fire.

Next *Jaimini* refers to '*Saçela bath*' following the cremation, the offering of libations and re-entry to ones own house. *Jaimini* refers to the *Asthisañçayana* ceremoney on the 3rd day following the cremation.

Like the other *Gṛhyasütra* authors *Jaimini* also prescribes a period of ten (10) days mourning.

After the lapse of the period of 10 days *Jaimini* laysdown the necessity of performing *Śräddha* accompanied by the feeding of the *Brahmaṇas.*

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Ritual of *Śrāddha* itself is independently described by *Jaimini* in the *Gṛhya Sutra* II-1-2.

It is a matter of surprise that *Gobhila Gṛhya sütra*, another *Gṛhya sütra* of the *Sämaveda* is quite silent about the obseques, although *Aṣṭaka* and *Anvaṣṭaka* and *piṇḍa pitṛyajña* ceremonies are dealt in detail as part of the discussion on *päkayajñas*. The *khadira Gṛhya sütra* is silent about the after death rituals, *śrāddha* and *piṇḍa pitṛyajña*. According to the oriental scholars *khadira Gṛhya sütra* appears almost like an abridgement of the *Gobhila Gṛhya sütra* of the *Sämaveda*.

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CHAPTER - III

PURANAS

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CHAPTER - III

Purāṇas

Purāṇas are sacred texts for the Hindus. They are many in number and some of them are not available now. It is believed traditionally that they have divine origin. Tradition attributes all of them to sage *Vyāsa*. But there are enough evidences to show that they were complied by different authors at different times. *Purāṇas* are as old as the *vedas*, or older than the *saṁhitas* themselves. For, some episods, which are mainly stipulated in *purāṇas* are mentioned even in the *Ṛgveda Purūrava, Ūrvaśi*, etc. are a few to quote[1-2-3-4-5]. But encyclopaedia approach, classification and interpolation etc., as has been done with the *Mahābhārata* places these puranas some where between 4th and 8th A.D.

The word *Purāṇa* suggests a branch of knowledge or a species of literature. We find a reference to this word in *Atharvaveda* itself. A few *Brāhmaṇas*, some *upaniṣads* and *sūtras* mention this word. Therefore, it is clear that the word was in use even during the pre-christian times, may be during the sixth or seventh centuries B.C.[6] But we cannot say with certainly when the *purāṇas* were complied. We can easily believe that before the works were actually compiled they were recited by the people. There are reasons to believe that some important ones among them were finalised during the *Gupta* period.

Importance of Purāṇas:

Purāṇas have been a perennial source of themes and motifs for literary

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works. They shed considerable light on some of the royal dynasties. They contain considerable facts about the different sects and sub sects, their origin and evolution. The *Purāṇas* have devised a network of *Vṛatas*, reflecting the aims and aspirations of the people of those times. *Purāṇas* obsorbed a lot of *Dharmaśästra* material. Even in old *Smṛiti* (e.g. *Yäjñavlkya* 1,3)[7] *Purāṇas* have been regarded as one of the sources of *Dharma*. The *Purāṇas* were considered indispensable for the elucidation of the *vedas*. The *Skanda Purāṇa* voices the sentiment of the age[8]. It considers *Purāṇa* to be the soul of the *vedas*. The *Väyu* states that one may be conversant with all the *vedas* with their accessories and *Upaniṣads*, but he cannot be wise unless he knows *Purāṇa*. In textual reconstruction the *Purāṇas* play a very important role. In preparing critical editions of the texts concerned, the relevent portions of the *Purāṇas* may serve as secondary testimonial.

There are 18 *Purāṇas* according to the tradition. It also shows all the great qualities of other *purāṇas* with one considerd. Among these *purāṇas* the *Garuḍa Purāṇa* mentions in detail regarding antyesti in the *Uttra Khāṇḍa*.

List of 18 Mahäpurāṇas

1. Matsya
2. Märkaṇḍêya
3. Bhägavata
4. Bhtvisya
5. Brahmäṇḍa

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6. Bṛahmavaivarta

7. Bṛahma

8. Vämana

9. Varäha

10. Viṣṇu

11. Väyu

12. Agni

13. Närada (Same as Bṛahannäradiya)

14. Padma

15. Liṅga

16. Garuḍa

17. Kürma

18. Skanda [9]

Content of Garuḍa puräṇa:

Garuḍa Puräṇa consists of the story of *Garuḍas* birth and the story told by *viṣṇu* to *Garuḍa*. There are 18,000 *slokas* in *Garuḍa Puräṇa*. In some other places it is stated to be 8,800. Since the later number is stated depending upon the mention made in the first chapter of *Garuḍa Puräṇa* itself we have to accept this number.

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The *Garuḍa Purāṇa* is dėvided into two *Kāṇḍas - Pürva kāṇḍa* and *Uttara kāṇḍa*. There are 229 chapters in the *pürva kāṇḍa* and the *Uttara kāṇḍa* contains 53 chapters. It is also wellknown as *prêtakalpa.*

Content of Pürva kāṇḍa:

Pürvakāṇḍa contains every detail right from the begiṇing of this[10]. They speak about *bhuta srasṭi* and *bhautika srasṭi*. (creation of natural elements and the physical world) *Śruti* also contains similar details about the creation and so the two suppliment one another. In the *Garuḍa Purāṇa* worship of seven Gods is given special importance. In the *smärta prayoga* of *Äśwaläyana* also the same is described. *Hari* explains the method of performing *Nava Vyuharaçana* to *Rudra* [11].

The 12th chapter contains this dėscription will all its technically *Sudarśana, Śrihari, Açyuta, Trivikrama, Çaturbhuja, Väsudeva, Pradyumna, Saṅkarṣaṇa, Puruṣa,* these are the nine ways of offering worship to the sun-god. The 13th chapter explains the way to protect oneself from great enemies and the technical use of *Vaiṣṇava Pañjara stotra* [12]. These are practiśed in many places even now.

Through *Garuḍa Purāṇa* deals mainly about the *vaiṣṇava* rituals it also includes *saiva* way of worship which is not to be found in other places. This is its speciality. Many hymns explain '*tantrokta*' '*Mṛatyuñjaya mantras*' ways of worship and results of such worship[13]. The chapters from 93 to 96 of this *purāṇa* contain details of *Varṇāśrama Dharma. Garbhädana*, duties of an individual, the relationship between the master and the dėsciple, the husband and the wife etc. The chapters from 108 to 115 [14] deal in detail with moral decorum needed to live as a useful member of the society. If a man has to achieve what he wants what he should do, with

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whom he should talk and how, what he should do when he meets someone who is not good and how to recognise and develop friendship with the good people, how to get oneself out of danger, what one should do to get the necessary money in times of need - all these are clearly brought out. If while following these rules, one meets with certain problemes, or some dosa takes place what is to be done then is also dealt with chapters from 116 to 137 are connected with special days that occur during each month. What are the religious observations to be made on these days what kind of food is to be taken and how keeping up certain vṛatas is a part of a human beings duty are all explained in this chapter. In this connection the chapters also give details of *Ekädaśi Vṛata, Rambhä Vṛata, Çäturmäsya Vṛata, Kartika Vṛata, Śivarätri Vṛata* etc., the way of observing them, their results and examples of those people who benifited from these *Vṛatas.* Chapter 138 onwards '*Räjavamśam Pravakṣyämi*" deal with the greatness of *Çandra Vamśa* and *Sürya Vamśa*, chapters 142 onwards praise the goodness of God giving examples of *Rämayaṇa, Mahäbhärata, Harivamśa* etc. in abridged forms. Chapters 146 onwards *Sarvaroga Nidhanañca vakṣye Suśruta Tatvah* begin with this hymn explaining *Äyurveda.* Most part of *Suśruta Saṁhita* is found in these parts. All the three things connected with a disease, the reason for it, its characterstics and remedies are all narrated up to 170th chapter they tell us about fever, 171 chapter about pulse, 172nd chapter about diseases of women. Even *mantras* to be used in curing these diseases are mentioned. Chapters from 194 bring out different aspects of *Vaiṣṇava kavaça, Harikavaça, Garuḍakavaça, Garuḍa mahämantra prayoga, Vaiṣṇava Bhairavakavaça* etc., In the 199th chapter '*Apiçüdamaṇim vakṣye śubhä śubha viśudhaye*', this hymn and other explain astrology. What are the good and bad omens and how to understand them becomes clear in this chapter. Chapters from 202 contain details of *Hayäyurveda, Gajäuirveda,* as well as medicines to be given under

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Äyurveda. 203 rd chapter onwards we get information regarding grammar and '*chandas*'. It also tells us what is right behaviour. It also includes information about the bath to be taken at the death of a person and also how to purify the dead body. The 207th chapter speaks about *vaiśvadeva, Sandhyävandana, Gäyatri chandas* etc. 210 the chapter onwards we get description of *Pärvaṇa Śräddha, Nitya Śräddha, Sapiṇḍikaraṇa Śräddha* etc. 213-14 chapters deal with *dharma* and the penance to be done by one if he goes against it. 215th chapter speaks about *Yuga Dharma* and the 218th about *yoga sastra* in the form of *sutras.* 219th chapter onwards we come across details of devotion to *visnu* its speciality, method and benefits 222nd chapater speaks of the greatness of *viṣṇu* and 223 of *Narasihma stava* - this is very rarely found in other books "*jnanamratam paramguhyam rahasyamrasisattam*" there is a statement suggesting that *Jñänämrata* is *puruṣärtha upayoga jñäna.* 225-26 chapters contain *Guhäṣṭaka* stated by *Markäṇḍeya.* This is very usefull in the worship of *viṣṇu* 227th chapter is very valuable with the description of *Vêdänta* and *sänkya darśana* their speciality and their materialistic theory. 228th chapter contains *brahma-jñäna* which helps in proving that *Vêdänta darśana* is the most important *darśana.* 229 chapter contains the gist of *Bhagavadgita* and the benifts of listening to it. In this way *pürvakäṇḍa* of *Garuḍa puräṇa* comes to an end. It has universal applicability.

Things can be categorised as tangible and intangible. All those things that can either be touched or grasped by our senses are tangible. But there are concepts like the spirit which are difficult to grasp. Those concepts have no relationship with the senses but are realised by a special capacity - they are intangible. Tangible doesnot refer only to those things that can be seen it refers to all those that can be grasped by the mind. As such air, sky etc. though have no particular shape are tangible. Since we accept the sky

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and other elements as existing and tangible it is only natural that we must accept the spirit (*Ätma*) also in the same way. We can realise the spirit with the help of our mind's eye.

But a common man finds it a bit difficult to accept this. When he wants to point at a pot he can do so with his fingers but he cannot do the same and show one's spirit. As such we, common people take the spirit as hidden (intangible).

The first half of the *Garuḍa Puräṇa* explains in detail all those concepts related to this meterial world. But the spirit is a mystic concept. It is difficult to comprehend. But it is very important to know what it is. This is done in the later half (*Uttara käṇḍa*) of *Garuḍa Puräṇa*. It is also called *prêtakalpa*. Until now this body had life in it. At this moment the life (spirit) has been freed from this body. *Uttara Käṇḍa* discusses the meaning of the word spirit, how religion works on it, how the spirit comes to this world and how it finds salvation. As such the propriety of the mane '*prêtakalpa*'.

There are 35 chapters in this part of the *Garuḍa Puräṇa*. It begins with the conversation between *Garuḍa* and *Śri Kṛaṣṇa* and goes on to discuss the method of crossing the *Vaitaraṇi* river. In the first chapter we find the 8 questions put to *Śrikṛaṣṇa* by *Garuḍa*.

1. How does one become a human being ?

2. How does a human being meet death ?

3. What is meant by Karma ?

4. Who does all these karmas in a human body ?

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5. What happens to the senses after death ?

6. How does one acquire untouchability ?

7. How does one enjoy the fruits of his karma ?

8. How can one get rid of the ties of *karma* ?

(How can one get salvation)

Garuḍa questions *Kṛaṣṇa* about *karma* and its effects[15].These questions are answered in the next two chapters by *Śrikṛaṣṇa*. The unfulfilled desires of a human being at the end of his previous life determines his next birth this is the answer *Kṛaṣṇa* gives to the first question. Then we get many details about the senses. These hymns answer the questions[16] on *karma* and desirable effects of all those *karmas* to be performed throughout[17-18].

The next chapter describes the way a spirit takes different births and how it is related to the *karma* that one performs. It also tells us that human life is very difficult to get. Only one who has gathered a lot of *puṇya* can get this life[19] especially one takes birth as *brahmaṇa* only if he is really fortunate. That too, if one takes birth as a scholar who can distinguish between *Ätma* and *anätma* he must be very lucky[20]. The chapter explains the difference between different castes, the usefulness of *sätvika ähara* (mild food) and the features of the land where great lives take birth. Then the chapter continues to discuss the remaining issues in the form of questions and asnwers. The soul cannot free itself unless one settles the account of his good and bad deeds. To do this a body with the senses is necessary. Thus the soul enters a body. To get salvation is not easy. One has to do penance for his sins and will get rewarded for his good deeds. As such it is always better to take up *däna, dharma* and then only one can go

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on gathering enough *puṇya*[21]. Complete devotion to one's work is the basic need in doing this. With this the second chapter ends.

In the third chapter *Garuḍa* asks *Śrikṛaṣṇa* Oh God, how can creatures on earth avoid becoming *prêtas* ? In reply *Śrikṛaṣṇa* says that the one who undergoes "*Aurdhwadahika*" *samskäras* can free himself from *prêtatva*[22]. One who wants to reach salvation must get his "*Aurdhwadahika*" by himself. From this *śloka* onwards *Śrikṛaṣṇa* explains *Vṛaṣotsarga* who has the right to perform it and what are the benifits etc[23]. A child above the age of five whether male or female must be subjected to *Vṛaṣotsarga*. Then only one can get rid of his *prêtatva*. *Garuḍa* asks for the sake of humanity when *vṛaṣotsarga* has to be performed[24]. In reply *Śrikṛaṣṇa* says that unless one is subjected to *vṛaṣotsarga* on the 11th day after death such a soul cannot be come free from '*prêtatva*'[25]. Then naturally the question arises: Who should do this *samskära* when this doubt is expressed by *Garuḍa*, *Śrikṛaṣaṇa* replies that if there are no children, parents or relatives or any one can do this *samskära*[26].

Death comes unexpectedly and quite often it comes all at once. So one can not keep himself redy to perform all the *samskäras* at the time of death. Life is mortal. This statement as well as great authorities like *Śruti, Smṛiti* make it clear that one who has taken birth has to die. It is impossible to avoid it all at once. But one can hope to get salvation and be one with *paramätma*. So if one has to free himself from this vicious circle of birth and death one has to perform the '*Karma*' as stated in the *Śruti, Smṛiti* and *Puräṇas*. One who is alone and has no one to perform the rites after his death can subject himself to *vṛaṣotsarga* at a convenient time and thus be sure of relief from *prêtatva*[27]. This is stated in the third chapter.

The fourth chapter continues this how to give money etc. in charity,

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what sort of persons should be selected to take them, to what extent should such a charity go especially at the time of death if one wants to give away things to others without *vaidika vidhi* (giving away alms to a beggar is a *dana* but is done without any rituals and so is not called *vaidka vidhi dänа*) etc. are all explained in this chapter.

It also specifies the right time, *tithi* (moment) and rituals suitable to *vṛaṣotsarga*. A verse points out that during *Uttaräyaṇa, Kärtikamäsa, Śukla* and *Kṛaṣṇa pakśa*, on auspecious days like *dwädaśi* one has to perform *vṛaṣotsarga* in a clean place[28]. He has to invite *brahmins* and observe the rites as stipulated in the *śästras*.

In the 5th Chapter *Śrikṛaṣṇa* gives a detailed description of *Yamaloka* to *Garuḍa* therby indirectly helps the people to know this world. *Yama* is the person who decides what position should be given to a man's soul after his death. This he does depending upon one's good and bad deeds in this world. This chapter also tells us how *Yamaloka* is 86 thousand *yojan* in area. There is also reference to the size of the body of *yama* as well as the man who can enter *Yamaloka*[29-30].

If *Yama* is to decide one's place depending upon his *päpa* and *puṇya* there must be a place provided for a great sinner. That is why '*Kumbhipäka Naraka*' is mentioned in *Garuḍa Puräṇa*. All these different kinds of hells are under the reign of *Yama* himself. Together with the description of 'Kumbhi päka' we get the description of the messengers of *Yama* and the pictures of devils, fairies and *räkśasa*. If one has to free himself from the effects of his sins one has to observe '*Nitya śräddha*' stated in *Antyêṣṭi samskäras*.

It helps one in getting rid of his *prêtatva*. It tells us when one gets -

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prêtatva and what are the things to be done from the first day to the thirteenth to get rid of it[31]. There are two different opinions regarding the beginning of *prêtatva*. According to one group of people the moment the body is burnt, the spirit acquires *prêtatva*. According to the other group the moment the rituals begin on the first day itself the spirit acquires *prêtatva*. All these complicated subjects are discussed in this chapter.

Sixth chapter deals with the rites to be performed from the 17th day onwards till the year-end *śräddha* including every, *mäsika Śräddha*, *ün-amäsika śräddha* etc. It also tells us how the *piṇḍas* offered by the sons of the dead person reach him at different times in different places. Even all those different placess are completely described. In the seventh chapter *Garuḍa* questions about the *śravaṇa Ärädhana* to be performed on the 12th day. Who are these *Śravaṇas* why and how are they in *Yamaloka* ? How do they come to know about the deeds of human beings-all these doubts are raised by *Garuḍa*[32].

In reply *ŚriKṛṣṇa* explains the creation of this universe. First of all the three gods were created, then the *Väyu* and the sun and then *ċitragupta* and *Dharmaräja*. Then *Brahma* spent a number of years in meditation on God and then this world was created. This creation is classified into two. *Pürva Sraṣṭi* and *Anupürva Sraṣṭi*. At this time 12 *brahmins* with *kuśa* and *paṭṛa* in their hands were also created[33]. They were given the duty of observing human beings and reporting their good and bad to *Brahma*. They could do this from wherever they were listening and so were called *Śravaṇas*. They give a complete account of a persons good and bad deeds to *Dharmaräja* at the time of that person's death.

The 8th chapter continues this description. After listening to the *śravaṇas Yama* thinks about it for a while and discusses with *ċitragupta*.

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Çitragupta also gives a detailed description of that persons deeds, thoughts, words and all other good and bad things. This chapter also includes an account of the *dänas* to be given with the intention of *prêtoddhära* such as *depadäna Śayyadäna* etc. How these *danas* given in this world reach and satisfy the deadman's soul is the next question raised. *Śri kṛaṣṇa* gives an elaborate answer. *Dänas* given reach *paramätma* through *Varuṇa* and reach *Äditya* through *paramätma. Äditya* in his turn gives it to *mratätma.* This chapter also speaks about different hells such as *tämisra*, *raurava* and *asipatra.*

9th chapter describes *Çitraguptas* town. It also tells us which *däna* redeems one from which *päpa.* It also describes the way in which one can go across *Çitragupta's* town and other things connected with *Yamaloka.* Tenth (10) chapter deals with *prêta* and its state and how it is freed from *prêtaloka* to enjoy the results of his good deeds (*Puṇya*). In reply *śrikṛaṣṇa* explains how a few people never take the form of *Prêta*[34]. However, those who die by accident, or those who have '*khaṭvädi*' death attain *prêtatva.* What are the features of *Prêta*, how does one get rid of *prêtatva* - these questions asked by *Garuḍa* are answered in detail by *Śrikṛaṣṇa Prêtatma* suffering from hunger and thirst takes the form of wind and reaches his ancestors. Then he appears like a fiend, may be like an elephant, or a horse or a bull. Then the *prêta* acquires characteristics opposite to the man from whom he took his birth. He appears in dreams, demands food and water and if proper *samskäras* are performed at the right time becomes free from *prêtatva. Śrikṛaṣṇa* suggests another alternative for the redemption of *preta.* If one performs what is called '*Näräyaṇa Bali*' for the sake of his father such a father is freed from all kinds of sufferings. This chapter also describes the role and importance of father and mother as well as the duties of a son. *Ślokas* in the 12th chapter tell us how a man acquires *prêtatva*,

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where and how does he exist etc[35]. In his answer to *Garuḍa's* question regarding this *Śrikṛaṣṇa* quotes the conversation between *Bhiṣma* and *Yudhiṣṭhira*. The one who sells the things he has inherited from his father and other such things acquires *prêtatva*. If one prays to God regularly (*Viṣṇunäma Smaraṇa*) and goes to holy places and pilgrim centeres he does not get *prêtatva*. As an example the story of a brahmin called '*Santapta*' is told. By reading (*Päräyana*) and listening (*Śravaṇa*) to this chapter one can free one self from *prêtatva*.

13th chapter is connected with the length of an individual's life. A human being is supposed to have 100 years of life as per *Śruti - Smṛiti* "*Śatäyurvai puruṣaḥ, Satañjeva śardo vardhamänah*". But, at present we find many people dying earlier than that. *Garuḍa* wants to know the reason for it[36]. *Śrikṛaṣṇa* says that since one does not act as stated by the *vedas* one does not enjoy the life stated in the *Vedas*. If one wants to enjoy full life as stated in the *Śruti* one has to perform *karma* according to *Varṇäśramadharma*. There must be an effort behind any achievement. If there is no effort how can there be any favourable result ? So, if one performs the *karmas* stated in *Śruti, Smṛiti* his sins are excused and he gets full life. If he does not do so he will have to die an early, unnatural death[37]. 14th chapter continues this discussion. It tells us how offers, sacrifices and *dänas* make one live for a hundred years "*Vrataḍäna prabhäveṇa*" ciram *jevatimänavaḥ*". Then *Garuḍa* asks what are the *Śamskäṛas* that one has to undergo if he dies before '*Cuḍäkarma*'. In answer *Śrikṛaṣṇa* says that such a person's dead body should be burried under the ground. To make the dead spirit happy milk and other things should be given in charity.

The next chapter continues *Śri Kraṣṇa's* answer to *Garuḍas* questions asked in the previous chapter. If one dies before he completes 5 years

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certain *karmas* are necessary. There is no need to perform *Vraṣotsarga* and *mahadäna* but *puṇyäḥ* and purification with *pañcagavya* are necessary. On the 11th and 12th day food and clothing should be given to boys of the age of the dead boy. If one who is dead is less than 2 years of age the child must be burried in the ground. If more than 2 years *samskära* (burning the dead body) is necessary. If one dies after the age of 5 because of some diseases *Vṛaṣotsarga* can be performed. *Dänas* should be given. If the dead is subjected to *samskäras* like this he will be free from *prêtatva* and will enjoy a long, healthy life during his next birth.

The *Garuḍa* questions if all the sons should perform these *samskäras* or who the rightful authority is etc[38]. In answer *Śrikṛaṣṇa* says one is born with three *Ruṇas*. One is freed from '*Pitṛ Ruṇa*' the moment one looks at his son's face. Such a son has all the authority to perform *Antyêṣṭikarma*. His *karmas* make his father attain '*Sadgati*'. Adopted children can give things in charity for the sake of their parents but not perform '*tirtha Śräddha*' or '*Ekoddiṣṭha Pärvaṇa Śräddha*'[39] Thus the chapter tells us about '*putrakṛataka*' *aurdhwadaihika Śräddha*.

16th chapter is related to *Sapiṇḍi Śräddha*. If one does not perform this what would happen, if the wife dies when the husband is alive what should be done, if the two die together how *śräddha* and *Vṛaṣotsarga* are to be performed all these questions are put forward by *Garuḍa*. In answer *Śrikṛaṣṇa* describes the advntages of *Sapiṇḍi Śräddha*. It should be performed either within 45 days, or six months or one Year after death. The best thing is to perform it on the 12th day after the death of the person[40]. It also tells us the method of *sapiṇḍikaraṇa*. There are *ślokas* to describe what should be done is case one has no sons[41]. This is very helpful to the people. The chapter also says that *däna* and *mahadäna* are to be given after

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sapiṇḍikaraṇa. In case of husband and wife who died together *Ekoddiṣṭa Śräddha* has to be performed seperately after the tenth day. If such a couple had no children *sapiṇḍi śräddha* can be performed on the 7th day itself. There is no need to perform it seperately[42]. In this way the chapter ends with the description of *śräddha* after '*Sahagamana*'.

In the 17th chapter *Garuḍa* questions *Śrikṛṣṇa* in what form does the *prêta* exist here ? How does one get *prêtatva* and *Piśäcatva* which *karmas* cause these and what kind of charities help one to get rid of them. *Śri kṛṣṇa* gives the answer with examples[43]. He explains the different features of the *prêta* and in support narrates the '*Babhruvänа çarita*' that happened in '*Trêtäyuga*'. In that *Çarita* we come across a *Vaiśya* called '*Sudeva*' who had to be a *preta* because '*Aurdhwadaihika*' *samskära traipäkśika śräddha*, *ṣänmäsika śräddha* and *sämvatsarika śräddha* were not performed. Other reasons like *brahmasva*, *devasva* (robbery of Gods) money, women and children, *agamya gamana*, *praväta vajradihariṇa* etc. *Śrikṛṣṇa* suggests remedies to such *pretatva* too. *Aurdhwadaihika samskara*, *Narayana puja*, *Vṛṣotsarga karma*, *śayyädana* (*däna* of bed) etc. With this the chapter comes to an end.

In the 18th chapter *Garuḍa* Questions about the whereabouts of a spirit after death. What happens to the spirit, who carries away the dead body from the earth etc., are the other question asked. The answers are given in the 19th chapter.

In this chapter *Śrikṛṣṇa* explains the meaning of the word '*putra*' and says what happens if one has no '*putras*'. A son is needed to make the father reach '*punyaloka*' after death. While explaining the *karmas* to be performed by the son he says that *tila*, *lavaṇa*, gold etc. should be given away in charity to free oneself from bad effects. He also explains the funeral

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rites to be performed by *brähmaṇa*, *kṣatriya*, *Vaiśya* and *śüdra* [44]. He also says what should a *sanyasi* do at the time of his death[45]. At the time of death a *sanyäsi* must sit on the ground in the middle of a *maṇḍala*.

In the 20th chapter *Śrikṛaṣṇa* explains the importance of *tiladäna*, *godäna* etc. These are inevitable in all types of *dänas*. These *dänas* help the dead spirit to reach heaven[46-47]. These two are famous as *dänas* enabling one to free himself from everykind of terrible sin. Then the question is raised if these *dänas* could be given to people other than *brahmins* and the answer is no[48]. Other people might be in a position to look after the cow well but if the *däna* is given to someone other than a *brahmin* the dead spirit cannot reach heaven. So people of other castes are prohibited from accepting *dänas*. At the same time the question of *däna* with regard to a '*sanyäsi*' is answered. If *Atura* i.e. '*sanyäsi*' die everykind of *däna* has to be given*49*. Another important doubt is raised. The son gives *dänas* in this world (*iha loka*) how can it reach the dead spirit in the other world (*Paraloka*) and satisfy him. The following answer is given that whatever *dänas* are given by the son reach the dead spirit in the form of *prêta*[50].

At this stage another doubt is raised. In earlier chapters it is said that the dead spirit takes different positions at different times during the one year after death. Whether the dead spirit acquires those different (*lokas*) positions alone or with the beings of different *lokas* is the question asked. The answer says that the beings in those different worlds take the position of servants and take the dead spirit to their world[51]. This chapter also explains the benifits of giving cereals in *däna* (*Sapta dhänya Däna*)[52]. *Yama*, the death God holds *Kuṭhära*, *Musala*, *Daṇḍa* and *Khaḍga* with the intention of punishing sinners. If one is to be safe from these weapons metals should be given away in *dana*. Hence the need for '*loka däna*'.

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There is a *sloka* which in breef sketches the ten *avatäras* of God[53]. Similarly there are lines speaking about the funeral rites to be performed at the death of a *sanyäsi*[54]. After the death of a *sanyäsi Aurdhwadaihika samskära* with *Vaiṣṇavapüja* has to be done. It is necessary to give *godäna* and other *dänas*. If it is done the spirit of the dead can cross *Vaitaraṇi* river and attain salvation.

There are 16 *dänas* such as *chatra*, '*Upanah*' etc. known as *sodasa däna* and also 32 *dänas* such as *mudrika*, *Vastra* etc. known as *dwatrimśat däna*. These are given to *brahmins* in the name of the dead spirit. What are the advantages of doing so and what are the rules of the rites to be followed are all described in the 21st chapter. This chapter pays special attention to the description of the form taken by *prêtatma*. *Prêta* takes the form of a *sukśma* (Minute)[55] *śarira*. The spirit leaves one body and enters another, and the body includes five senses as well as limbs. The minute body form taken by the *prêta* has to be taken by all spirits in the form of any one of the four types of bodies[56].

In the 22nd chapter *Garuḍa* Questions *Śrikṛaṣṇa* about the body with blood, bones and muscles. There are four types among these bodies namely "*Aṇḍaja, Udbhija, Swedaja* and *Jaräyuja*". *Garuḍa* wants to know how this body with limbs, hair nail etc. comes into existence, who creates it etc. In answer *Śrikṛaṣṇa* explains the process of creation right from the menstruation of a woman to the birth of the child. First of all how the menstural period exists for four days the woman undergoing different experience on each of these days and how on the fourth day they are purified etc., are explained[57]. *Sruti* also suggests that the couple should unite depending upon the menstruation period. In this chapter of *Garuḍa Puräṇa Śri kṛaṣṇa* throws light on all these things and also suggests the best period for union

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and the way in which a new life takes birth in the womb of the mother. Then he speaks about the food to be taken. What kind of food causes what type of children, how the child takes different shape in the womb all these things are described through *ślokas*. After the first 25 days the embroyo in the womb becomes strong[58]. After one monthe it includes the five elements, after two months it acquires flesh and skin, after three month it gets bones and hair, in the fourth ears, nose and eyes are formed ; in the fifth month heels and other limbs are formed. In the seventh month *kaṇṭha randhra, praṣṭha, guhya*, gets these parts and in the eighthmonth the child gets all the limbs. In the 9th month the child begins to move around the womb ready to come out. At this stage one can feel whether it is a female male or a *napumsaka*. Then the mother experiences great pain, the child is pushed out and the birth takes place[59]. This chapter also analyses the different types of air in the body the difference between thd 5 senses as well as j*nanendriya* and *karmendriya*, the need for white and red blood cells. It says that the body is a miniature world. All the fourteen *lokas* are found within a single body[60]. There are *slokas* describing the famous mountains such as "*Meru, Mandära, kailäsa, Himälaya, Niṣadha, Gandhamäna, Rumaṇväka* etc., the famous 7 islands such as *"Jambu Śakha, Kuśa, Kruñca, Sälmari, Puṣkara* and *Gomedha*", the famous 7 sagaras such as *Kśirodha, Kśirasägara,Surädadhi, Ghrata Sägara, Dadhisägara, Swädhuadaka sägara* and *Rasodadhi* (*Madhusägara* or *Ikṣusägara*) and the nine planets are all given their proper places in a human body. Thus this creation itself is in a body. This body is aquired as a result of one's good or bad deeds. One who has been doing good deeds takes his birth in a good family and one who has been bad takes birth in an eqully bad family[61].

Then *Garuḍa* questions *Śrikraṣṇa* regarding *Yamaloka*. Which is called *Yamaloka* among the three *lokas*, What is its area, which is the way

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to it, why does one go there and how does one come out of it - all these doubts are raised.

The answer is given in this way. The area of *Yama loka* is 86 thousand *Yojanas*. The animals know the route without any guidance. His fort shines like copper. Sinners have to go there. They have to go along a very difficult path. One can see fire on the sides of the road, there is not even shadow of trees to take rest. One can not get food and water. It would either be intolerably hot or intolerably cold. But one has to tolerate all these things because of his bad deeds in this world[62]. This *Yamaloka* is between south and south west. The town is very beautiful with its very strong but beautiful "*Mahädwaras.*" Even gods and *asuras* cannot open them. *Yama* (the God of death) with his attendants and his life body shines like electric power. He is the preserver of *dharma* and his place has thousands of pillars, precious stones like diamond and thousands of flags. *Yam*a has a big body which covers an area of 10 *Yojanas* and he appears a benefactor to those who have done good and appears terrible and causes fear in those who are wrong doers. At the entrance of his town *Çitragupta* has his palace. Its area is 25 *Yojanas*, hight 10 *Yojanas*. It is covered on all sides with metalic walls and decorated with flags. *Citragupta* himself sits on a throne decorated with pearls and beads. He calculates every one's life time. He keeps account of every one's good and bad deeds. To the east of his house is *Jwaragṛaha*, to the south is *Śülädigṛaha* to the west is *Kälapaśa*, in the middle is *Visüçi Naraka*, to the North east is *Śirovedanätmaka sthäna*, to the South-west is *Mürçanätmaka sthana*, to the South-east is *atisära* and to the North West is *dähasthäna*. At the entrance of *Yamadharmaräjas* house one can find servants torturing sinners. They tie them up and hurt them with weapons. The suffering caused depends upon their sins. One can not tolerate this pain and begs saying '*dehi, dehi*'. This terrible pain is called

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'*Yama Yätana*'. The 23rd chapter describes this *Yamayätana.*

The 23rd chapter explains how *däna dharma* results in releasing, one from *prêtatva.* Some *dänas* like *śayyädäna* (giving away bed) are specially meant for this. Similarly if *Bhüdäna* (give away land), *Suvarṇa däna* (giving away money) etc., are done in the name of the dead the representatives of *Yama* feel satisfied and take the dead person directly to *Yama's* place without any obstructions. If these *danas* are not given the dead spirit is left by himself to wander[63]. After the dead body is taken away *Jaläñjali däna* has to be given, how and when is it done, what is the way in which this is to be done with regard to different classes of people are all discussed and dertermined here[64].

In the day after the death of the person is *Saṅkränti, Pürṇima* (full moon day) or *Amävväsya* (New moon day) when and how should *asthi sañçayana* be done is explained in this chapter. It also explains for how many days should one observe '*Äśauça*'. If the *dänas* are given in holy places, in pilgrim centres. What speccial effects can be had is also explained here[65]. If the wife dies when the husband is alive and the mother-in-law is also alive what should the husband do, how is *sapiṇḍikaraṇa* to be performed, where should the *pinda* go these questions are asked by *garuda.* The main purpose of *Sapiṇḍikaraṇa Śräddha* is to make the dead spirit join his ancestors (*Pitṛs*)[66]. *Pitrs* are devided into three groups and the dead spirit stands seperately near these groups[67]. Among these the first group consists of those *pitṛs* eating the three (3) *piṇḍas*, the second group called '*tyäjakas*' i.e. those who satisfy themselves just by looking at it and the third group called '*Anulepakas*'. Thus these 10 *pitṛs* are joined together. They are reffered to as 'ten *talemäru*'. If the mother of the person performing the *śräddha* dies and his grandmother is living the *piṇḍa* should

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be given in the name of his great grand mother and her elders and the dead spirit is joined wiht them. This practice is supported by *Sutrakaras* too. If the names of the great-grand mother and her ancestors is not known they should be reffered to ny names like, *Uma, Laxmi, Mahävāṇi* etc. Thus, even if the *pitṛs* are not known, still *sapiṇḍikaraṇa śräddha* has to be done, how it is done is explained here. Then the chapter refers to *Näräyaṇa Bali*. If there is any thing wrong with the time of the death (*Mratha Nakshatra*) and if one has to get rid of that *dosa* and do *astisañchayana, Sapiṇḍikaraṇa śräddha* etc., what are the methods followed this things are also explained in this chapter.

In the 24th chapter *Garuḍa* questions the need for '*anaśana vṛata*' (fasting), the effects of dying in holy places, dying after one has become a *sanyasi* etc. If one meets his death by fasting he is said to become free from taking birth again in human body. Such spirit unites with god himself (this is just like '*Sallakana vṛata*' of the *Jains*). Since fasting gives one the benifits of all *yagas* this cansider to be great. A person who gives up money, children and other worldly attachments and dies in a holy place is said to be gifted with bounty from the gods[68]. So dying in a holy place is considered to be a great death. If one dies in a holy place after fasting he can get a leaving with seven great sages (*Saptha Ṛisis* in *antarikśa*). If one dies after accepting *sanyäsa* the above mentioned affects are doubted[69]. If he were suffereing from any diseases he gets rid of them. He too shines like gods. If a person living in a holy place dies some where else he takes his rebirth in a holy place, time and family. If one accepts *sanyasa* in a hurry at the moment of the death (*Ätura sanyäsa*) still all the 10 *dänas* are to be given and the rites to be performed.

In the 27the chapter *Garuḍa* questions regarding '*udakumbha vidhi*'

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the right *brahmins* to perform the *śräddha*, how they are to be recognised etc. *Śri Kṛashṇa* response says that there are 360 bones in a human body. *Udakumbha Śraddha* enables the *preta* to get a body with strong bones. If this is done "during the first 12 days with 12 *dänas preta* gets satisfied and goes directly to *yamaloka*". It could be celebrated evenwithin 45 days, 6 months or 1 year but the effect is the most if it is done within the first 12 days in this *śraadha* 16 *brahmins* must be honoured with 16 *arghyas* and *mäsanna*. Only those *brahmins* who have studied the *veda* and followed ruks and regulations mentioned in it are to be selected and worshipped.

28th chapter analyses the benifits of going to holy places one can get salvations by going to holy places and giving away *dänas*. The chapter also says what should be done to keep one in heaven that one has acquired. People of all types and all castes attain salvation if they die in holy places. The seven places like *Ayodhya* mentioned in *puräṇas* are called '*Moksha puri*'[70]. If one dies in those places he is sure to attain salvation. Even those who can not go to such places, can attain salvation by uttering the word '*Hari*' at the time of death. Similarly if one dies with the name of *Kṛaṣṇa* on his lips or near a *säligräma* he will be free from the need of taking rebirth. If one has no chance of doing any one of these still he can get salvation be serving '*tulasi*' or praying *tulasi*. Thus the chapter explains various means of attaining salvation[71]. This *śloka* tells us what kind of death enables one to enter heaven, what are the means of getting such an entrance and what are the uses of *Kanyadäna* etc. Similarly the chapter also clarifies how public service (*Särvajanika seva*) is very essential. If an unknown, uncared for dead body is cremated and the necessary *samskäras* are done it gives one the benefits of performing a crore *Yajnas*.

In the 29th chapter *Garuḍa* questions about '*sütaka vidhi*'. In his reply

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addressed to the common people *Śrikṛaṣṇa* says that people of all classes have to accept *sütaka* and the *karmas* connected with it[72]. Certain *karmas* are to be given up during this time. If a relation dies in a foriegn place and the news reaches one only after the days of impurification are over still one has to take bath with all his clothes on to get himself purified. If a child dies before it has been subjected to any kind of *samskäras* there is no need to subject the dead body also to any kind of *Samskäras.*

On has to observe '*Äśauça*' for ten days even when a child is born. During those days marriages, *Yajñas* and other kinds of festivities should not be arranged. Subjecting an unknown dead body to *Samskära* too, is considered to be a means of purifucation.

3oth chapter deals with unnatural death. There are different types of accidental deaths. Though each kind of such death has its own speciality all these are sure to result in taking such dead spirits to hell. It is said that if one dies by jumping (*laṅghana*) or a great disease (*Mahäroga*) such dead bodies should not be subjected to *samskäras* like *dahana*, *sütaka- äçaraṇa*, *udakakṛiya* etc[73].

This statement gives rise to a number of doubts. If an accident takes place and a man subjected to *samskäras* like *upanayana* dies why should he not be subjected to '*Aurdhwadaihika*' *samskära.* Of course, they are needed '*Natêṣäm Kärayêddhham...*" such person's bodies should not be done. They are given special *samskära.* Their bodies should be thrown into great rivers and after six (6) months (if a *brahmin* after 6 months, *kṣtriya* after 3 months, *Vaiśya* after 1-1/2 months and *Śüdra* immediately) *sakha samskära* has to be performed[74]. The *śräddha* to be observed after an unnatural death and also the way in which one can attain salvation are also explained[75].

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31st chapter gives answer to *Garuḍa's* questions in the previous chapter. The necassity of giving land in *däna*, the benefits of it are all explained. Just as a calf always follows its mother similarly a man's doings follow him wherever he goes. That is why one has to go either to hell or heaven. If one wants to get away from hell '*däna*' is very necessary. Of these *däna* of the land is very great[76]. Similarly *Godäna*, *hiraṇya däna* too are great[77]. They are to be given. How does man become a sinner is also explained. If one steals things belonging to others he will have to take birth as worms for sixty thousand years[78]. When the *dana* is to be given and to whom are also suggested here. One who prays to God regularly and does all '*Vṛata*' everyday is the right person to receive the *däna*[79].

32nd chapter analyses "*Audhwadahika samskära*" with penance for the sake of the dead who is without water, fire and *vidhi rahita*. It also describes the *pratyabdika pärvaṇa śräddha* to be observed every year. Similarly if a person gets '*äśauça*' during the time of *śräddha* when should it be observed is also discussed here. (*Kartavya purvane śräddhe äśauçam jäyate yadi*. Says that when the *asauca* is over *śräddha* should be observed)[80].

Śruti - Smṛiti refer to *Nitya śräddha*. How is that to be performed, what is the purpose behind it, What are its benefits are all explained in this chapter. The chapter also discusses *nitya śräddha*, *Daiva śräddha*, *Vṛaddhi śräddha*, *Kämya śräddha* and *Naimittika śräddha* [81]. Thus the chapter comes to an end.

In the 34th chapter *Garuḍa* questions *Śrikraṣṇa* about '*Karma Vipäka*' (*karma parivartana*). After undergoing torture in *Yamaloka* the spirit takes birth again to suffer the effect of remaining *karmas*. What kind of birth does he take depends upon the '*karmaphala*' that remains to be suffered.

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One who has stolen money suffers from disease of the nails, disease of the skin. Similarly there are different kinds of sins like-*mahäpäpa*, *upapäpa*, *samapäpa*, *atipäpa* and *samsragapäpa*. How one attains '*Urdhwaloka*' is also narrated.

35th chapter concerns itself with *Vaitaraṇi* River - its size, what *dana* should be given to enable one to cross it, the greatness of such *däna* etc. *Śri krasṇa* says that the said river flows in front of the town of *Yama*. It covers an area of hundred *Yojanas*. It is full of flesh and blood and has a stinking smell and causes great fear in the sinners. Sinners find it impossible to cross it. In the same river different sinners suffer differently. All these sinners live here itself only when luck and the effect of their good deeds come to their help they can escape from this place[82]. To enable the dead spirit to cross this river safely and easly it is necessary to give *Vaitaraṇi däna* during the '*Aurdhwadaihika karma*'[83]. This is stated in the *puräṇas* too. There are *ślokas* explaining the method of giving *Vaitaraṇi däna*[84]. All these details given, regarding the *karmas* to be done are meant to help the people in getting rid of *prêtatva*[85]. With this *prêtakalpa* comes to an end. This conversation between *Garuḍa* and *Śrikrasṇa* regarding *prêtakalpa* are repeated by sage *Śaunaka* to *Süta*. This is very helpful in making the people good and religious there by helping the people in this world to enjoy a good life.

We get five (5) different editions of *Garuḍa Puräṇa*:

1. Nirnaya Sagra Press
2. Lucknow Navakisora Press
3. Vangavasi Samskarna (Edition)
4. Venkateswara Press edition
5. Jeevananda Edition

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Of these the Lucknow edition and *Vangavasi* edition are not easily available. In *Venkateswara* press edition there are 240 chapters in the second *prêtakäṇḍa*, there are 49 and in *Brahma Käṇḍa*, the remaining part of this edition has more chapter than *jevananda* edition. In the *Jevananda* edition there are two dėvisions - the first dėvision. Having 229 chapters and the second dėvision has 35 chapters. In *Nirnaya Sagara* edition there are only 16 chapters and is famous as *pretakalpa Saroddhara*. There are 1,268 *slokas* in these 16 chapters. In *Venkateswara* press edition there are 19,000 *ślokas* and *Jeevananda* edition there are 8,000 *ślokas*.

Naräda Puräṇa says '*Ekona Vimśati sahasram tärkśya kalpamathanvitam*'. *Matsya puräṇa* says "*Tadaṣṭädaśakamcaiva sahasarneva paṭhyate*". *Jevananda* edition says '*Astau sloka sahasrani tathacastau satanica*'. Among these *Nirnaya sagara* edition has not been taken into consideration because of the above mentioned reasons. The statement in *Narada Puräṇa* and *Garuḍa Puräṇa* goes with *Venkateswara* press edition. But it has been dėvided into three devisions. *Jevananda* edition says '*Aṣṭau śloka sahasra*' in the first chapter itself and seems to be quite near the original from the point of view of the number of *slokas* and it has been dėvided into only two parts. All these plus points made me base this analysis on the *Jevananda* edition itself. Though there are 14 chapters more in the *Venkateswara* edition there is nothing extra or special from the point of view of contents. So *Jevananda* edition itself has been taken as the source to these arguments.

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CHAPTER - IV

13days Kriyas

A detailed critical study.

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CHAPTER - IV

13days Kṛiyas - a detailed critical study.

Brahmanical [Hindu] Eschatology is a vast subject in itself. The concepts, symbols, rituals and superstitions attached to it are innumerable. A very vast literature has grown around the subject. *Vêdas* themselves-especially the first of them, the *Ṛgvêda*-shed light on the ancient belief concerning the dead and on the ritual of cremation and eventual disposal of the bones and ashes. The Kalpa *Sütras* of *Äśwaläyana, Bôdhäyana, Äpastambha* and *Jaiminiya,* which are the most authentic and standard texts of Vedic institutions of ritual, elaborately set the pattern of belief and practice concerning death and disposal of the dead. These *Kalpasütras* are an invaluable source for the study of *Srauta, Smärta* sacraments of the *Brähmaṇs* in particular and the Hindus in general. The *Smṛties* of *Yäjñavalkya, Manu, Paräśara,* the Dharma *Sütras* of *Bôdhäyana* and *Gautama* further provide valuable materials for a study of Brähmanical Eschatology. The *Puräṇas* - especially the *Garuḍa Puräṇa* try to state clearly the ancient views on the disposal of the dead, the transmigration of the soul, the necessity of offering rice balls and water at specific intervals for the well-being of the dead. The puranic literature on Eschatology is very vast with its legends, symbolisms and hair splitting arguments in favour or against some specific details in the course of rituals. The *Mahä Nibandhas* or *Dharmaśästra,* digests of still later centuries, provide a fund of Encyclopedic information on Eschatology. The most prominent of them are *Hemädri's Caturvarga Cintämaṇi, Devaṇṇa Bhatta's Smṛticandrikä, Mädhavas* Gloss on *Paräśara Smṛti* called *Paräśara Mädhaviya,*

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Kamalākara Bhatta's Nirṇaya Sindhu, Vaidyanātha Dikśitā's Smṛtimuktāphala, Nilakaṇṭha Bhatta's Bhagavanta Bhāskara, Kāśināṭha Upādhyāyas Dharmasindhu and many more texts of this kind composed by eminent scholars, during the second Millennium. The *Prayôgas, Paddhaties* and *Samuccayas* composed in different periods render us great help in knowing the actual process of improvements of *Śrauta* and *Smārta* injunctions in the specific field of after death ceremonies. A close examination of the afore said sources may help a student of Indian ritual in making an estimate of the *Brāhmanical* [Hindu] Eschatological tradition. The roots of this tree of tradition are deeply embedded in the *Vêdas* and the fresh off-shoots and leaves reach to our time. It has an unbroken tradition of several millennia and it must be approached with greatest care and concern by a student interested in the field.

The challenge of Buddhism and Jainism, the external aggression on India causing habitual social and political changes, the Islamic onslaught which succeeded in tearing the very fabric of Indian culture and the more recent flood of western ideas and habits have almost made the Indian ritual tradition irrelevant and out of date. The Śāstric injunctions are honored more in their breach than in observance. Nevertheless the tradition, the *Sanātana Dharma* is resilient, it appears ever young and it has the strength to face the challenges posed by the external facts at all times. All the *Gṛhyasūtras* unanimously lay down that a householder and his wife should maintain the *Aupāsana* fire [*Gṛhyāgni*] [*Smārtagni*] till the death of one of the two. One who dies first should be cremated with the *Aupāsana* fire. When the manuals of rituals were composed all the authors pre-supposed the maintenance of *Smārta* or the *Śrauta* fires by persons who are entitled to perform these rituals. After the Cremation of one of the couples who has died first, the other is no longer entitled to keep the sacred fires. In the

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event of his or her death later on he or she is to be cremated in the laukika fire only.

There is no provision for a communal crematorium in the *Kalpa Sütras*. No other person can be cremated at a spot where a cremation has already taken place because, each cremation is followed by *"Vêdica-Karaṇa"* or *Loṣṭhaçayana* under extraordinary circumstances.

These two conditions are hardly fulfilled today.

Cremation of a dead person is elevated to the status of an *Iṣṭi* [*Yajña*] and the process of this *Yajña* begins with the kindling of the *aupäsana* fire and its transportation to the cremation ground. The *Antyêṣṭi* comes to an end with the *Asthisañçayana* three or more days after the cremation. The cremation fire is not to go off at all till *Asthisañcayana*. Then it is extinguished with cows milk. These ritualistic necessities cannot be attended to in a community crematorium. The ritual of *Antyêṣṭi* can not be performed in its true spirit as *Yajña* . Ignorance of tradition, lack of faith, contempt for rituals, non-existence of Vedic education combine to make the symbolic ritual of cremation practically a meaningless act.

The subject of *Antyêṣṭi* is closely related to the allied topics such as Äśauca, *Präyascitta* and Śräddha. According to the *Puräṇas*, with physical death a person's body becomes useless, worth confining to the flames of fire. But the physical death and cremation of the body do not at all mean the end of an individual's journey. The soul, deathless and eternal, still remains confined to its '*Sükṣma Sarêra*' also called *Liṅga Śarêra* or eternal body. The laws of the physical body destroy a person; it interacts with the elements of nature. But the *Sükśma Śarêra* or the eternal body of the dead person remains conscious of itself during the ten days [10 days] following

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the cremation and because of the offerings of rice balls and water by the son or the Karta the dead person gets endowed with a *Yätana Sarêera.*

In addition to the *Sükşma Sarêra.* [Inspite of destruction of the *päñcabhautika Sarêra* or physical body] The formation of the *Yätana Sarêra* helps the dead person either to enjoy or suffer the consequences of his past deed. The *yätana Sarêra* which is nothing but an envelope or cover of the *Sükşma Sarêra* lasts until the human soul happens to take another physical body - directed by the souls own past deeds or by the will of God. Such in a nutshell is the view of the ancients as revealed in the *Puräṇas.*

In bare outline we may state the eminent stages of obsequious rituals as practised by the *Brähmins* in the following words. At the point of death *Dharmaśästra* expects the dying person to perform *Sarvapräyaścitta* or complete expiation of the sins committed throughout his life time. He is even expected to call a *Pariṣat* [assembly] of the learned to give him instruction about the performance of expiations. On the recommendation of these the person is expected to get his body shaven and after the bath of ten [10] kinds, he should proceed with specific expiatory rites. *Gôdäna* and *Pañcagavyapräśana* form part of the ritual.

Then at the point of death the person bedecked with *Tulasi,* Ürdhwapuṇḍra, *Gaṅgämṛttika* etc., should either be laid on or be seated on clean floor washed with cowdung water. Either he should recite or listen to recitation of holy texts from the *Vêdas, Mahäbhärata* and *Puränas.* After death the son or the close relation entrusted with the obligation of obsequies should perform *Sarva präyaścitta, Gôdäna,* recitation of holy texts if the dead person did not do this while alive.

Following the death of a parent the son should perform

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Kṛaśchrapraäyaścitta, Saṅkalpa for *Adhikära Siddhi* at the very commencement of the ritual. Then comes the compulsory cutting of the bodily hairs and the parting of nails followed by a bath. The body of the dead parent then is brought out of the house and washed with warm water.

The way in which '*prêta snäna*' is to be performed gives rise to differences of opinion. In some places *prêta* is given bath with hot water, in some other places with cold water and in yet other places with *pañcagavya*. Which is the proper method?

In *Äśwaläyana Sütra* we find a statement that with *prêta snäna* the rites begin[1]. Similarly *Brahmakarma samuccayakäras* too accept this. A book called "*Aparakarma Vidhih*" Published by *Bhägirathi Prakäśana* based on *Brahmakarma samuccaya* states that *prêta* should be given bath with *pañcagavya*[2]. In *Äśwaläyan Prayogakäras* we find reference to *pañcagavya snäna. Garuḍa Puräṅa* too makes a reference to *prêta snäna* [3].

In '*Sämasmärta mañjari*' we find a line to the effect that relatives should bathe the corpse[4]. *Bôdhäyana Gṛhyasütra says that different kinds of* medicines should be put to water and the *prêta* should be given a bath[5]. But Bô*dhäyanas,* in practice, get the prê*ta* bathed in pure water. *Pañcagavyasnäna* is referred to in only one part of *Äśwaläyana* prayoga[6]. *pañcagavya* is used in purifying. Since there is a possibility of the dead body being touched by others it might have been considered necessary to get it bathed in *pañcagavya* and since they found it in practice the *prayogakäras* might have stated accordingly in their *prayogas. Garuḍa Puräṅa* too suggests bathing in 'Cold water'. In places like Käsi in *Äryävarta* the dead body is immersed in *Gaṅgäjala. Äśwaläyana prayogakära* too do not accept bathing the prê*ta* in hot water. Bathing in

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hot water is found only in some parts of *Dakśiṇa Kannaḍa*. Since this has been in practice for long time we cannot refute it, but this is not the proper method according to *Sütra* and *Puräṇas*. The corpse is decorated with *Gôpicandana* and *Tulasi Mülamṛattika* and *Naladamäla*. $^{3}/_{4}$ of the corpse is then covered with a new long cloth.

Decorating the corpse after bath:

All *Sütras, Puränas* and *prayogas* describe the way in which a corpse is to be decorated after bath. This is found in practice also *Äśwaläyana Brahmakarma Samuccayakäras* say that the corpse should be decorated with*Gôpicandana, Tulasi Mülamṛattika* [soil from the place where *Tulasi* is planted[7]]. *Äśwaläyana Sütrakäras* say that the corpse should be decorated after removing the hair, beard and nails[8]. *Bôdhäyana Sütrakäras* say that the corpse should be decorated according to the custom in vogue in that place[9]. *Prayogkäras* too accept this *Garuḍa Puräṅa Särôddhära* says that *candana* and *gaṅgämṛattika* [soil from the*gaṅgä*] should be used to decorate the corpse[10]. In practice also in some places we find the use of '*Tulasi Mülamṛattika*'. Whether this is right according to the *Sästras is* a question to be considered.

Decorating the corpse is advised by *Bôdhäyana, Äśwaläyana Sütrakaras, Prayogakäras* and *Puränas*. But *Garuḍa Puärṇa* gives greater importance to the planting, bringing up and rearing of Tulasi. This naturally leads to the conclusion that decorating the corpse with *Tulasimüla* soil is holy. Since this decoration is done to a dead body and since *Viṣṇu* is particularly fond of *Tulasi, Tulasimüla* is considered to be the best to be used. Hence its use, in practice, though not stated by the sṅtrakṭras is apt. *Garuḍa Puräṇa* says that *Gaṅgämṛattika* has to be used in decoration

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because it is holy. *Tulasimüla* is also holy. So in place of *Gaṅgämṛattika* *Tulasimülamṛattika* is accepted.

The next question to be considered is whether the soil has to be applied to the whole body or not. From the point of view of health applying earth to the whole body seems to be proper. The dead body has to be kept for sometime to be seen by the dead man's close relatives. If the dead body has t remain in tact and not cause any unhealthy atmosphere it is better to cover the whole body with earth. But *sütrakaras, prayogakäras say* 'decoration'. This is found in practice too. Since it is only decoration how it is to be done is a question to be considered.

According to *Sütrakäras* and it seems right to use *mṛattika* for decoration. Even in this decoration there are practical advantages. A person looks attractive while living but the same body looks horrible after death as it loses features of life. However many people including women will have to look at the dead body while performing rites like laying wood on the pyre, paying homage to the dead etc. They should not feel frightened while doing this. If a corpse is decorated it looks less horrible and so relatives can perform the rites without fear. As far as protecting the corpse from decaying by applying earth is concerned it becomes necessary only when the dead body is to be kept for more than a day. Then there are other better methods which one can resort to. If the dead body is to be kept only for a day there won't be much change in it and so decoration is enough. Thus the opinion of the *Sruti - Sütrakäras* that decorating the corpse is the best method to be followed seems to be correct.

Pṭtheya Srṭddha [wearing clothes]:

$^1/_3$ part of the cloth used to cover the dead body [corpse cloth] is worn

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by the chief mourner. Whether this should be done during the 12 days only or should be worn on the thirteenth day also is a question to be discussed.

Bôdhäyanas say that the cloth worn by the chief mourner could be given away in charity either on the 12th day or on the 13th day[11] but the Äśwaläyana Sütrakaras say that the both pieces of cloth should be given away in charity on the 12th day itself[12]. So it is necessary to decide if the cloth is to be worn till the 12th day or the 13th day.

Rgvêdiya Äśwaläyana *prayoga* describes "*Pätheya śräddha*". This is to be observed "*Atha dwädaśe trayodaśenhi vä*" that means either on the 12th or the 13th day. This *sräddha* relates to *prêta* and in its performance words like *prêtatva* are used, but this is to be observed on the 12th or the13th day i.e. at the end of the *sütaka*.

Bôdhäyana sütrakäras say that on the 12th or 13th day the cloth one is wearing should be given in *däna* together with *pätheya*. *Veṅkaṭeśiy prayogakäras* depending on *Bôdhäyana prayoga* do not deal separately with *pätheya sräddha*. But they say that one has to wear the cloth [*pätheya*] till *sapiṇḍikaraṇa* and then at the end give it away to a brahmin who is treated to a good meal[13]. So, according to these *prayogakäras*, one has to perform *sapiṇḍikaraṇa* on the 12th day and then he has to do *pätheya däna*[14]. But *sütrakäras* say that it could be given away even on the 13th day - "trayodaśe vä".

Regarding this there seems to be some controveries between the prayogakäras and the *sütrakäras*.

There is a need to end the controveries[5]. *Nirṇaya Sindhukäras* point to

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the need of observing *pätheya śräddha* after *sapiṇḍikarṇa*[15]. In *Pätheya śräddha* chapter of *Äśwaläyana Brahmakarma samuccaya* we have a reference to this[16]. The word '*êva*'suggests that *pätheya śräddha* has to be performed on the 12th day itself. *Bôdhäyana sütrakäras* too fix it to be on the 12th day. But if it is to be performed on the 12th day itself the following problems crop up.

To perform *śräddha* '*kutapädi aparähna*' time is very necessary. This time is limited and the same person has to perform both *sapiṇḍikarṇa* and *pätheya śräddha* .This seems impossible.*Bôdhäyana Äśwaläyana* and other *sütrakäras* speak of *pätheya śräddha* after *sapiṇḍikarṇa.* The one who performs *sapiṇḍikarṇa* only has the right to perform *pätheya śräddha.* The statement of *Nirnaya Sindhukäras* suggests that after *sapiṇḍikarṇa prêta* will be trying to attain *pitṛloka*[17]. This is the right time for *pätheya.* Since *sapiṇḍikaraṇa* is performed the previous day itself and since the right time to perform *śräddha* comes to an end with *sapiṇḍikarṇa* and that auspicious time will be available only on the next day pätheya *śräddha* could be performed only on the next day.

Since *Bodhäyana Veṅkaṭêśiya prayogakäras* mention only *pätheya däna* and since dṭna represents *sräddha* itself and since this *däna* can be given after sapindikarana sütrakaras '*dwädasehni*' seems to be apt.

There are different kinds of "*śräddha* as - *Ännasräddha, Ämasräddha, Hiranya sräddha* etc. But sometimes it becomes difficult to observe these rites in the way mentioned in śästras. In such a case one should observe *uttarottara sräddha* - So say the *śästrakäras.* For example, the son has to perform his father's *sräddha* with *Brähmaṇa bhojana, Saṅkalpa* etc. But if the place, time and situation are not favorable to such performance he can

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perform it in *Vikalpa* that is with a few changes. If one has to leave his place and go to an unknown place due to unavoidable circumstances or if he is on his way to pilgrimages and then he has to perform *śräddha* he can do so with whatever things available in the place where he is. This is the opinion of the *sütrakäras* and *smritikäras.*

Similarly *pätheya däna* represents *pätheya śräddha.* According to *Bodhäyana Veṅkaṭeśiya prayogakäras pätheya däna* gives all the benefits of *pätheya śräddha,* at the same time *däna* doesn't require the right time needed for *śräddha.* So as per the statement of *Bodhäyana Veṅkaṭeśiya prayogakäras* after *sapiṇḍikaraṇa* on the 12th day itself *pätheya däna* is given[18]. This practice of the *Bodhäyana sütrakäras* is right and acceptable.

Thus enveloped in one sheet of long cloth the corpse is then placed on a '*Śibika*' with head inclined to the east and upturned face.

Corpse carrying [The rites to be observed while carrying a corpse.]:-

The *prayogakäras*[19] say that before carrying the corpse to the cremation ground the preliminary work must be completed. Since there are particular methods to be followed while performing each rite there must be a Particular method prescribed for carrying the corpse too.

Äś*walä*yana *Brahmakarmasamuccaya* prescribes that the corpse must be brought to the cremation ground with the face upwards and carried in the South - East or South - West direction[20]. Äś*walä*yanas say that the corpse should be taken in either the south - west or the south - east direction[21]. In some other places it is said '*Poorvä*bhimukah" meaning that the corpse should be taken towards the East. So what is the right thing to do will be considered here.

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Bodhäyana Veṅkaṭeśiya prayogakäras do not say anything about carrying the corpse, but they describe the way in which corpse is to be decorated and also how to keep the corpse. According to them corpse should be so placed as to be facing the south[22]. Äś*walä*yana *Brahmakarma samuccaya* says that the corpse should be faced to the East with the face upwards[23]. *Bodhäyana - Veṅkaṭeśiya prayogakäras* say that the decorated corpse should be kept on *kuśägrass* keeping its head to the South. Later in *Manusmṛiti*, it is stated that a brahmin's corpse must be taken out through the western door[24]. *Ṛegvediya* Äś*walä*yana *Aparaprayogakäras* and *Nirṇayasindhukäras* follow this view[25]. But in all pitṛikarmas like *śräddha* South - West is common in all rites. Since South - West is specially mentioned and since the west is the main direction in which south - west is included we can conclude that it is appropriate to carry the corpse through the western door.

Bodhäyana Veṅkaṭeśiya prayokäras say that the corpse has to be kept faced to the south during the '*Punaḥ Sandhäna* of *Aupäsangani.*' This rule is concerned only with the way in which a corpse is to be kept either on the way or at the end. This rule does not relate to the way of carrying the corpse. *Bodhäyana*s say that the corpse should be kept on the stretcher with the head towards the south and Äś*walä*yana*s* say that it should be kept with the head upwards. Though they appear to differ everyone agrees that the corpse should be kept face upwards. Similarly *Bodhäyana*'s statement that the corpse should be faced southwards is a common rule accepted by all. What Äś*walä*yana says regarding this refers to keeping the corpse on the stretcher (*Sibika*) and not carrying it[26]. In Äś*walä*yana *Apara prayoga* it is said that "*Nairutyäm vänayét*" and according to the statement of *Bodhäyana* the corpse should be made to face the East[27] wards and also

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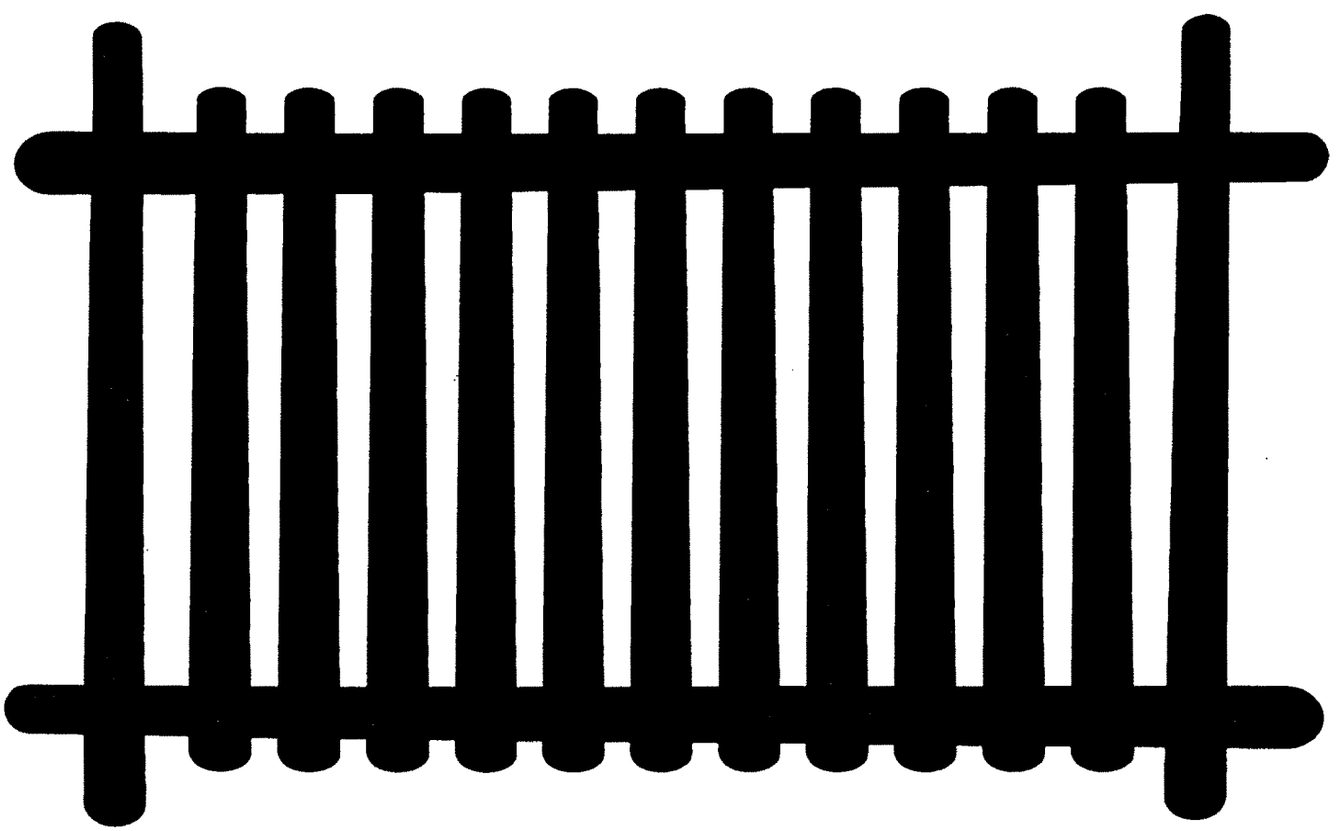
The Litter



Originally branches of trees specially meant for sacrifices were used in the preparation of the litter. Now-a-days even ordinary wood is used in case sacrificial wood is not available.

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according to another statement a *brähmin's* corpse should be taken with face eastward and *Nirṇaya Sindhukäras* too have the same opinion and *Ṛgveda Apara prayogakäras* say that the corpse should be taken in the South - West direction. The head is considered to be important and hence when a corpse is carried with its head towards the west it faces east. Thus though the statements given by different Äcä*ryas* are apparently different they basically mean the same thing. So the instructions we follow are different only theoretically and not in practice.

Members of the same caste as of the dead person carry this stretcher [*Śibika*] with the dead body on it to the crematorium.

What kind of Vehicle should be used to carry a corpse:-

The next question to be discussed about carrying the corpse is how to carry it. Äś*walä*yana *Brahmakarma samuccaya* says that people of the same caste should carry the corpse[28]. But *Bodhä*yana *Veṅkaṭeśiya prayogakäras* say that the corpse should be carried by a bullock cart or by people specially meant for it[29]. The other Äś*walä*yana *prayogakäras* say that the people of the same caste as the dead person should carry the corpse. Äś*walä*yana *sütrakäras* say that the corpse should be tied to the left shoulder of a sheep or a goat and carried[30]. Äś*walä*yana *Gṛahyakärikäkṭras* say that either old people should carry it, each one supporting it on his shoulder or in a cart drawn by bulls[31]. The same is the opinion of th Äś*walä*yanas too. According to *Bodhä*yana *Gṛahyasütrakäras* carrying the corpse using a bullock cart is given primary importance. If that is not possible then the corpse should be carried by people meant for it[32]. *Ṛgvediya* Äś*walä*yana *prayogakäras* do not mention either goat or bull but say that the people of the same *gotra* [clan] as the dead person, or such

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relations of his who are not suffering from any disease should carry the corpse[33]. Since the writings of these *prayogakäras* are the latest they might have observed that there is no practice of using a bullock cart or goats and must have written like this. In *sämasmärta prayogamañjari* it is written that only close relatives should carry the corpse[34].

The main source for deciding the rites of *Antyesti Samskära* is *Garuḍa Puräṇa Säroddhära*. It says that since the father has allowed the son to play on his laps while growing it is the duty of the son to carry him. on his shoulders[35]. One who carries his father's corpse on his shoulder gets the benefits of performing an *Äśwamedha yäga*[36]. Then he is relieved of his *piṭr runa*. This clearly shows that according to *Garuḍa Puräṇa* the son should carry his father's corpse. But, according to *Sütrakäras and prayogakäras* this seems impossible. According to them the eldest son has to carry the "*dähagni*" and go in front of the corpse and the other sons should follow him from behind. In that case the sons of the dead person can not carry the corpse[37-37a]. Thus the opinion of the *Sütrakäras* and *prayogakäras* differ from the opinion expressed in the *Puräṇa*. So it is necessary to consider if the son should carry the corpse or somebody else.

If we accept *Śruti - Smṛiti - Sütra - Puräṇa* in the given order the former always seems to be strong and the latter always weak. Eg: If the opinions expressed by *Śruti* and *Smṛiti* oppose each other then the opinion expressed by *Śruti* is considered stronger than the one expressed by *Smṛiti* and if *Sütra* differs from the one found in *Smṛiti* the latter is considered stronger than the one found in Sütra and if there is difference of opinion between *Sütra* and *Puräṇa* the opinion expressed by *Sütra* is given greater importance. However there is also a different opinion which accepts *Puräṇa* after *Smṛiti* and then *Sütra*.

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If we accept *Purāṛaṇa* after *Smṛiti Sütra* becomes weak. But if we accept *Sütra* after *Smṛiti - Purāṇa* becomes weak. The statements of *Sütrakäras* are accepted and followed by *prayogakäras* and are accepted by the people. The custom prevailing in the society also becomes a strong deciding factor whenever there is a controversy about a particular rite.

Coming to the point under discussion *Sütrakäras* and *prayogakäras* primarily accept carrying the corpse in a cart and give secondary place to the method of the corpse being carried by the people of the same caste. The son has to perform the funeral rites. Then he has to carry that *Aupäsanägni* himself to the cremation ground. He has to follow the person who carries the things necessary for the cremation of the body. Thus he has to be the second one to walk in front of the corpse. Even *Vedamantras* [hymns] are prescribed for these rites. So he cannot carry the corpse on his shoulders.

But since most of the funeral rites are prescribed on the basis of *Garruḍa Purāṇa*, one of the famous 18 *Purāṇas* ,one cannot easily refute the opinion expressed in it. So it is necessary to find a way out.

Sütras and *prayogas* say that the *karta*, the chief mourner has to carry fire [*agni*] in front of the corpse. Then the question arises who is this *karta*? Of the 32 *Samskäras* the first sixteen are to be done by the parents and the next sixteen by the sons. So it is clear that [funeral] it is the duty of the son. If the dead person has many sons, who should perform this duty is the next question to be answered. It is the duty of the eldest son and he himself has to carry the fire[38]. The other sons have to follow the corpse to the burial (cremation) ground. From the analysis so far we have found that there are three methods to carry the corpse and if we accept the *Purāṇa Vaçana*, it becomes four:-

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1] Taking it by a cart.

2] People of the same caste carrying it.

3] Brähmins carrying it and

4] Sons carrying it.

The first one is rarely found. If the cremation ground is far away, sometimes in places like *Väraṇäsi* this method is followed. The second method is followed by people everywhere. Even relatives carry the corpse as a token of their respect towards the dead. If there are not many relatives and there is only one son then the corpse is taken to the cremation ground by *brähmins*. The fourth one stated in the *Puräṇa* is not possible always. If the dead person has only one son he has to become the performer of funeral rites and so he can not carry the corpse. If the dead person has many sons then the sons other than the eldest can carry the corpse.

There are different types like *Vidhi, niṣedha* and *Arthaväda* in *Śruti*. *Vidhi* comes under the first category. It says what one has to do. Some other statements like "*Liṅga loṭa tavya*" tell us what would happen if one engages himself in irreligious actions. Thus they tell us what we should not do and so are called *Niṣedha Väkya*. Eg: there is a statement prohibiting people from doing violence to any living creature[39]. Man does things only because of their benefits. Some of the benefits of an action are suggested in "*Vidhi väkya*" itself but sometimes they are clearly stated and such statements are called "*Arthaväda Väkya*"[40]. They support the righteousness of *Vidhi Väkyas*. They have no independent meaning.

Since such statements are found in *Śruti* itself they are also found in *Smṛiti* and *Puräṇa*. Similarly the statement of *Garuḍa Puräṇa* cannot have

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its own meaning. The view that if the dead person's sons carry the corpse they get the benefits of performing '*Aśwamedhayäga*' can not be taken literally[41]. If we take its literal meaning then it means that there is no need to perform *Aśwamedhayäga* at all. But in some other place it is stated that to get heavenly abode after death one must perform *Aśwamedhayäga*. So we have to take the figurative meaning of the statement and conclude that carrying father's corpse gives the sons great benefits like the one they get from *Aśwamedha*. This statement creates a desire in the children that they themselves should carry the corpse to get the benefits of it which will enable them to go to heaven after death. Thus this statement comes under the category of *Arthaväda*.

Even though it is only *arthaväda* and not *Vidhi Väkya*, still, if it is possible, why one should not follow it is the next question that arises. If a dead person has more than one son the eldest has to become the carrier of *Agni* and the others can carry the corpse. Thus they can follow the *Puräṇa* too. Thus the controversy between the statements of *Sütra - prayogakäras* and those of *Puränakäras* is nullified.

The sacred fire or *Smärtägni* is to accompany the corpse. No one is to go in between the fire and the corpse. All the close relatives with their *Yajñopaveeta* worn like a garland and with dishevelled hair accompany the corpse and fire to the cremation ground. On the way the stretcher with the corpse is put down and Rice powder balls are offered on either side of the corpse. These balls are addressed to two dogs of *Yama*. Then the body is carried to the cremation ground. The fire is placed in the North -Western corner.

Thus the chief mourner carrying the *agni* has to lead and the others

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have to follow him carrying the corpse to the cremation ground. Before cremating the corpse necessary preparations are to be made. The place has to be cleaned and the *pyre* has to be prepared. Until all this is done what should the performer do, should he hold the fire or he should keep it down. If he should keep it down where should he keep it and in which direction are all question to be answered.

The chief mourner carrying the fire enters the cremation ground first. But before the corpse is actually cremated many things are to be done. The right place has to be chosen and cleaned, a deep pit has to be dug, pyre has to be built, it has to be cleaned and the corpse kept on it has to be offered *pinda.* Until all this is done it is really necessary to keep the fire in some place carefully. If that is not done any mishappening may cause serious repercussions. Äś*wal*ä*yana Brahmakarma Samuccaya* says that the fire has to be kept in the North-West direction of the place where the pyre is to be built[41].

Äś*wal*ä*yanagrahya* S*ü*tra[42], Äś*wal*ä*yana* S*ü*trak*ä*ras[43] and Äś*wal*ä*yana* S*ü*tra *bh*ä*ṣyak*ä*ras* all opine that one has to keep the fire in the North-West. But the *Gṛahyasü*tra containing *Bodh*ä*yana Sañjeevini* commentary [*Ṭik*ä] says that the fire should be kept down but does not prescribe any particular place for it[44]. It speaks about giving away *tilodaka* and then cleaning the place and building the pyre[45]. It also speaks about the way to cremate the body [46]. But it does not say where the fire has to be kept until all these things are done.

*Bodh*ä*yana Prayogak*ä*ras* too do not say anything about this. Äś*wal*ä*yanas* speak clearly about this and so what should the *Bodh*ä*yanas* do, has to be considered.

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Bodhäyana Gṛahya Sütra doesn't say anything clearly about the way and the place where the fire has to be kept. But, Still it is necessary to keep it in a safe place. *Bodhäyana prayoga*, explaining the way in which a corpse is to be carried to the cremation ground finally says that the corpse should be kept on *Kuśägrass* with the head towards the south[47]. It says that the pyre is to be built to the east of the place where the dead body is kept with its head to the south.[48]

Bodhäyana Brahmakarma Samuccaya too says the same thing[49]. They suggest how the corpse has to be kept and also about *tilodaka*. Then they describe the cremation ground. Here the *Prayogakäras* have not specially mentioned the establishment of fire. But while describing the way in which a corpse has to be carried they have said that the chief mourner has to go first followed by other spices and then by the corpse. Here carrying the corpse occupies the primary place and others occupy secondary place [*Agniṣṭoma*]. Since the primary things are indicated others follow naturally. That is why the *prayogakäras* have not mentioned anything in particular about keeping the fire in the right place.

In support of this in *Garuḍa Puräṇas* we find words stating that the corpse has to be taken to the cremation ground and kept on the ground facing North and then the place of cremation has to be cleaned[50]. The commentators of *Garuḍa Puräṇa* clearly suggest in their commentary that the corpse has to be kept in the west. *Bodhäyana Gṛahyasütrakäras* too say that west itself is the right place to keep the corpse. Thus *Bodhäyana Sütrakäras* and *Garuḍa puräṇa* express the same opinion. *Äśwaläyana Sütrkäras* do not say anything about this but *Gṛahya Pariśiṣṭakäras* say that the fire has to be kept in North - West.

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In other different rites [*Karmakända Prakarṇas*] after establishing the '*Kalaśa*' homa is performed to the west of it. That is why since the place where the corpse has to be kept is given but not the place where the fire has to be kept it could be decided by the suggestion given. Like *Äśwaläyana Prayogakäras*, *Bodhäyanas* also suggest that fire has to be kept in the west. In *karmakäṇḍa* the order is "*Gaṇapati Sthaṇḍila*",to left *Puṇyäḥ sthaṇḍila*, next *homa sthaṇḍila*." This is accepted by all. If the same rule is applied to the fire in the cremation ground, the corpse is kept in the west and the fire to its left[51]. To the left of the corpse in the west suggests North- West. So the *agni* has to be kept in the North-West.

If the fire is not kept down on the ground the same person who has to clean the ground and arrange the pyre will have to hold the fire. This is not possible and so it is necessary to keep the fire down.

Thus the fire taken with corpse has to be kept in the North-West as agreed upon by *Puräna vacanas*, direction of *Sütras* and practical solutions too.

Then the cremation ground is prepared-thorny weeds are rooted out. In the south-east or south-west of the cremation ground a one foot deep pit is dug and kept ready for the later cremation ritual.

Formation of the Pyre:-

After taking the corpse to the crematoriaim [burning ground] a pyre where the corpse has to be kept and burned is to be formed. There are different opinions about the selection of the place and the formation of the pyre. *Äśvaläyana Brahmakarma Samuccaya* says[52] that a place which is raised in the middle and is full of medicinal plants should be selected for

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burning the corpse. Thorny plants and trees giving out milk should be removed and the place must be cleaned making it ready for burning the corpse. *Bodhäyana* says[53] that a piece of land which is free from big trees, medicinal plants, temples, anthills and a place which is not troubled by blowing wind should be chosen to burn the corpse.

Äśwaläyanas say that after choosing the place to form the pyre the earth should be dug either in the south-west or the south-east of the place. *Sütrakäras* and *Prayogakäras* say that, this pit should slope from the North-west to the south east and must be twelve [12] inches deep. Then the pyre must be built on this pit.

Bodhäyana veṅkaṭeśiya prayogakäras too describe the features of the place where the pyre is to be formed. They say that in that place three[3] lines should be drawn from North to the south with a small axe and on it *Kuśägrass* should be spread pointing towards the south. Then fire wood should be kept on it from north-west to south-east.

But they do not mention or even suggest a pit. This is not found in *Bodhäyana Gṛahya Sütra* too. But in practice, some *Bodhäyanas* [in *Dakśiṇakannaḍa, Koṭa, Baindoor* etc.] dig a pit and then form the pyre. [This practice is not found in *Uttara Kannaḍa*]. So we have to consider this matter.

Digging a pit:-

Äśwaläyana Sütras prescribe a pit. Which is a feet and a finger wide and twelve inches deep. Its length should be equal to a man's height when he stands with his hands raised. The analysis of these *sütras* tells us that the pyre has to be built in the same place where the pit is dug for the

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purpose[54]. Äśvaläyana *Pariśiṣṭakäras* support this[55]. *Prayogakäras* too accept this. In many matters Äśvaläyanas seem to follow the *Garuḍa Puräṇa*[56]. The words '*Samlipya*', *ullikhya*, *udhratya*, in *Garuḍa Puräṇa* point the need for digging a pit. Only after cleaning the place and digging a pit the pyre has to be built. And after that holy water must be sprinkled on it. The commentators explaining the *Sloka* say that soil should be removed with the holy wood [*Samiddha*] and the place must be sprinkled with holy water. In this way the need for digging a pit is accepted by both Äśvaläyanas and *Garuḍa puräṇa*.

Bodhäyanas do not prescribe the digging of a pit. According to them only three lines are to be drawn in the place with an axe. While describing the size of the pyre they say that the place must be large enough to spread a cow hide [*Goçarma - matram*]. This suggests only length and width and no depth. Thus even in determining the size we find difference of opinion between Äśvaläyanas and *Bodhäyanas*.

Solution:

Digging a pit in the place where the pyre has to be built seems to be very practicable. If the pyre is built on the pit after lighting the pyre the corpse and the wood would fall ino the pit after burning. If there is no pit there is a possibility of some limbs of the corpse falling off on the ground near the pyre thus causing a fault. If there is a pit the corpse would burn along with the fire wood and the ashes would collect in the pit. Later it will become easy for one to gather the bones and the ashes. In that case there will be no fear of the burning pyre getting spoilt, the fire-wood getting scattered here and there or the corpse falling off. In case any such fault occurs one will have to do penance for it. To avoid all these unwanted things it is better to have a pit. The pit makes it easy to gather the bones

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and the ashes, avoids faults and saves one from penance. So it is very necessary to dig a pit. *Bodhäyanas* who do not dig a pit before building a pyre have to follow other means of safe- guarding the corpse and the funeral from any fault. Even the *Bodhäyanas*, in some places, dig a pit before building the pyre. This may be because of the influence of the *Äśvaläyanas* as well as the usefulness of the act.

Smṛitiçandrikäkäras too accept the digging of a pit. *Garuḍa Puräṇa* too supports this.

In this way since it is prescribed by the *Smṛitiçandrikäkäras* as well as *Garuḍa Puräṇa* and since it has many advantages the prescription of digging a pit by *Äśvaläyanas* is proper. In many religious rites we find *Bodhäyanas* following *Äśvaläyanas*. Some of them have done so as far as digging a pit is concerned. So it is not at all necessary to say that those who dig a pit before building a pyre have gone against the *śästra*. If any says so he is not justified.

Bodhäyana veṅkaṭeśiya prayoga prescribes the building of the pyre, keeping the corpse with its head towards the south and tying it with a woollen thread in the anti clock direction[57]. *Äśvaläyana prayoga* speaks about keeping the corpse with its head towards the south but does not say anything about tying it with a woollen thread. In practice we find both these things. So what is acceptable has to be considered.

Neither *Äśvaläyana Sütrakara* nor *kärika* and *Pariśiṣṭas* accept the tying of the corpse and the pyre with a woollen thread. *Prayogakäras* too have not accepted it. But still, in *Äśvaläyana prayoga* we find certain

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cautions given about the building of the pyre. It says that experts should be employed to build the pyre[58] and that only the fire wood meant for '*Yajna*' should be used to cremate the body. Ä*śvalä*yana *Sü*trakära too say that only the one who knows how to build[59] it should be allowed to build the pyre. The commentators of this *Sü*tra too say that only the person who knows the technique should build the pyre[60]. Ä*śvalä*yana *Pariśiṣṭakäras* too are of the same opinion[61]. There is no need that the builder of the pyre should either be the performer of funeral rites or a relative of the dead. The benefit of employing an expert is that he can build the pyre in such a way that there will be no chance for any mishappening necessitating penance. In this way right from the *sü*trakäras upto *prayogakäras* all accept experts irrespective of their caste to build the pyre. But neither *Bodhäyana Sü*trakäras nor *Prayogakäras* speak about this. They do not say anything in particular about the builder of the pyre[62]. Since anyone can build the pyre here there is every possibility of any mishappening like the falling of the built pyre. If any such things happen one will have to undergo penance. To avoid all these problems the *Bodhäyanas* have suggested the tying of the pyre with woollen thread.

This makes it clear that if the builder of the pyre is an expert there is no need to tie the pyre with a thread. But many times it becomes difficult to find experts and if an ordinary person builds the pyre there will be a need to tie the pyre with a thread. Tying the pyre with a thread is not an essential part of building the pyre but a method to be followed when an expert builder of pyre is not found.

In the mean time the fire for cremation is consecrated. If the dead person had given up *Aupäsana fire* at any time since marriage his cremation can take place only after the *Präyasçitta* of the *Punahsandhäna* or reconse-

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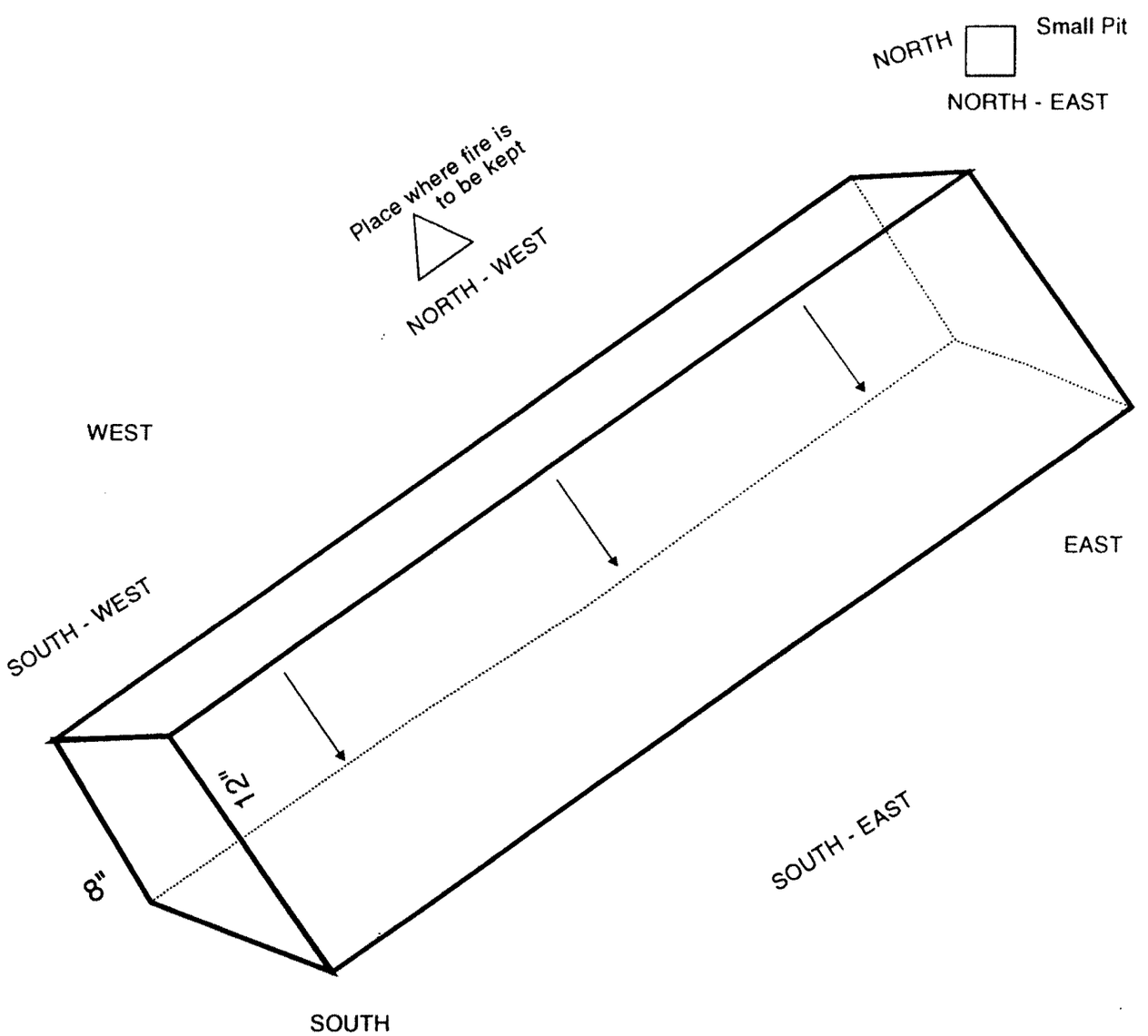
The Pit in which the pyre is to be built



This pit slopes down towards the South and the South East.

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cration of the *Aupasana fire.*

After the ritual providing for such reconsecration the son of the dead man or the relation who undertakes the cremation proceedings should wash his hands and feet, perform *Açamana* and do the *Saṅkalpa* for obsequies wearing his sacred thread on the right shoulder. He should, then, create the *citi* by first cleaning and sprinkling the cremation ground with water from a special pot. Then in the North-West he should have [illegible] completed rites at the cremation ground chief mourner and others wearing just one cloth go to the place where there is a river or a large pool of standing water. They take one dip in the water. This chief mourner then places the stone with which he had broken the *prêta ghata* at a specific place not far away from the water upon it. The chief mourner and others take bath in pot water and sesame seeds.

Analysis of Prêta Ghata:-

The earthen pitcher which the chief mourner fills with water and breaks after three *pradaksinas* [Going round the pyre] thrice is called *Prêta Ghata. Aśwalyana Brahmakarma Samucçayakrs* first lit the pyre and performed the rite of *Prêta Ghata* only after the pyre *burnt* completely[63].

Bodhäyana Veṅkaṭeśiya Prayoga follows a different way. *Prêta Ghata* is accepted only after "*aṅguṣṭha bandhana*" the mixture of curds, honey, ghee, sesame and rice[64]. Thus *Bodhäyanas* accept *prêta ghata* before the burning of the pyre and *Äśwalyānas* accept it after the burning of the pyre. Hence there is need for an analysis.

According to the opinion of *Bodhäyana*[65] after building the pyre and preparing other necessary things including the fire either the dead person's

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wife or son should carry the pictcher filled with water either on the head or on the shoulder and go round the pyre anti-clock wise thrice [three *apradakśiṇa*]. Then he or she should make a hole in the pitcher either with a stone or an axe and go round the pyre anti-clockwise with water pouring down. After taking three rounds in this way with three mantras he should break that pitcher in such a way the water is sprinkled on the face of the corpse with *grass*. Then the pyre must be lit with the *mantra- "Bhüḥ Prathivmgaçhan*tu".*Äśwalyana prayoga* [*Brahmakarma Samuccaya*] says that the chief mourner should first light the pyre and then do all the above said things: making a hole in the pitcher, going round the pyre in anti-clock direction thrice and breaking the pitcher standing behind the dead person's body[66]. So it becomes necessary to discuss whether the *Prêta Ghata spota* refers to the corpse or the spirit. Neither books like *Garuḍa Purṇa Säroddhra, Smṛitiçandrika* which form the basis for *apara samskra*, nor books like *Nirṇaya Sindhu, Manusmṛiti* etc., which are authorities on practical religious matters refer to *Prêtaghata* in anyway. If we try to find the origin of this practice we trace it to *Sütrakras.*

Bodhäyana refers to it and the method described by him is accepted by *Veṅkaṭeśiya Prayogakräs* - they also prescribe *mantras* for the sprinkling of water and describe the method of performance[67]. *Säma Smärta Mañjarikras* who depend on *Bodhyanas* with regard to a few aspects too describe *Prêtaghata* together with the *mantras*. They do so even though this particular rite is not mentioned in their *sutras*, as this is an acceptable rite. But *Äśwalyana Prayoga* differs in this matter.

Äśvalyana Sütragranthas mostly accept *Garuḍa Purṇa Särodhära. Gaduḍa Purṇa* says that the corpse should be burned only after giving rice balls in the hands of the corpse[68]. There is no reference to *Prêta Ghata* in

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anyway. After burning the corpse - "*Swargya Lokya Swaha*" this mantra is uttered and ghee mixed with sesame is poured on to the fire. The dead person's greatness is praised and the performer should take bath and take neem leaves and sesame water. But there is no reference to Prêta *Ghata*[69]. *Äśwaläyana Sütra* prescribes "*Sahagamana*" after the building of the pyre. It says that the bow specially meant for the *Kśatriyas* should be kept with the corpse. It also says that things like the ladle used in *agnihotras* should be kept in particular places on the corpse. Finally the corpse should be burnt along with the pyre with mantras like "*Agnaye Swäha, Kämaya swäha*". After the burning of the pyre the chief mourner should take bath in water resources and give *Jalñjali*[70]. This is done following the *Garuḍa Purṇa*. There seems to be no difference of opinion between these two *Äśwaläyana Pariśiṣṭakäras* say that After the burning of the pyre the chief mourner should keep the pitcher filled with water on his shoulder and go round the pyre anti-clockwise thrice with water pouring down continuously through the whole and finally break the pitcher[71]. *Äśwalyänakrika* as well as *Bhattakumärila* too accept this . *Brahmakarma Samuccayakäras* based on *Gṛhya Pariśiṣta* too narrate *Prêta Ghata* after the cremation. The *mantras* like "*Vätäste vntu*" used here seems to have been received from other *sütras*. In some places those who came into close contact with *Bodhyänas* seem to have started practising *Prêta Ghata*. However, there seems to be neither great gain nor loss religiously.

Standing to the south of the funeral pyre with a little of water from the broken pot the chief mourner lets the drops fall of the face, nose, and ears of the corpse. Then he sets the pyre alight. Then he offers prayers to fire and chants certain hymns looking at the corpse. Then he ties loosely with a weak rope a goat to a pole near the pyre so that it could easily cut the rope and get away. Then he offers fourteen [14] clarified butter

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oblations to the fire burning in the funeral pyre. Then seated to the west of the fire he offers prayers to *varuna* in *Ajyä puronuvky Dharma* with nine verses. Then all those who are assembled place *Dharmakäṣṭha* on the pyre.

Dharmakäṣṭha Vicärah :-

Bodhyancarya says that after the funeral pyre is lit the dead person's children and relations too should keep pieces of wood on the pyre to enable the fire to burn still better with the words "*Ayam Gharmo Agniḥ*". In some other edition of *Bodhäyana Sütra* [Mysore Oriental] this matter is just suggested. It is not clearly stated. However, *Bodhäyana Veṅkaṭeśiya Prayoga* too says that a piece of wood should be kept on the pyre with the word "*yamgharmo*". But neither *Aswalayana Sütrakras* nor *Prayogakras* have referred to this. But in some places even the followers of *Äśwaläyana* observe this rite in practice. This is a matter to be analysed.

Garuḍa Purṇa Säroddhra says "*Swargaya Lokäya Swäha*". With these holy words the corpse should be burnt and ghee with sesame seeds should be poured on the fire. Then the dead person's good deeds should be praised and the relatives should express their grief at his death. After this they must go to the river and take a bath. In between the lighting of the fire and offering sesame water it does not speak of keeping the pieces of wood on the pyre. *Äśwaläyana Sütrakäras* too say that the burning fire should be praised and after that the children and relatives should go to the river without looking back and take bath in the river offering sesame water[72]. This makes it clear that during the time of he *Purna* and the *Aswalayana Sütras* relatives keeping pieces of wood on the burning pyre was not considered to be an important part of the funeral rites. As a result the *Prayogakräs*, depending on these, too didn't mention this practice[73]. But if we consider what is there in this practice we find that even the followers

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of *Äśwalàyana* observ this princ̣ple as a part of their funeral rites. If we try to find the background for this we do not find it in *Äśwalàyana Sütras.* They are based only on *Bodhäyana Sütras.* That is why *Äśwalàyana Prayogakräs* observe this rite without uttering any *mantra.*

Even if this rite is not observed it won't become irreligious. But still it is observed and its observation has proved useful too. Certain good practices are to be accepted even when not made compulsory. Thus the practice followed by each member of the family placing a piece of wood on the pyre is neither irreligious nor will it cause any repercussions.

The chief mourner and others take bath in pool water and sesame seeds. Then the chief mourner pours water squeezed from his garment upon that stone. Then all those who have taken bath spread out wet cloth for drying, each wearing a warm garment. If the cremation has taken place during day time then until night falls or if the cremation has taken place at night, until the sun rises they all stay there near the tank or the river.

Religious rites after leaving the cremation ground:

After cremating the corpse the chief mourner has to go to the river with his relatives and take bath with his clothes on using soil [*Mrattika*]. Then they have tn utter their names and *gotras* and offer holy water. Then they have to take bath again, do *äçamana*, *prnyma* etc. and spread *kuśgrass* in Southward direction. Then they have to take the stone used for breaking the pot, keep it there and utter their names and *gotras* and offer sesame water three times. Then they have to take bath again, have a glimpse of the sun and go home without looking back and eat ghee on neem leaf, do *äçamana* and touch water, fire, sesame and cow etc. to purify themselves and enter home. Sesame water should be sprinkled in the place where the

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person breathed his last. Milk and water too should be kept in that place. All these rites are related to the rite of cremation. *Äśwaläyanas* and *Bodhäynas* agree with each other in all these matters. If the death has taken place during day time the cremation should take place immediately. Even if it is during night all the above said rites are to be observed and then the first day's rites could be observed. If the dead body is cremated the next day all the rites including *pryasicitta* and the rights of the first day and second day will have to be completed.

Similarly if days pass by like this all the rites right from the cremation will have to be completed within ten days after doing proper penance each day. All these will have to be done with proper adjustment of time and in proper method. According to *Bodhäyanas* one has to perform "*Nagna praccḥdana Śräddha*" [covering the naked soul properly] after purifying himself by touching gold[74-75],cow, etc. After this the first day's rites begin. But *Äśwläyana Brahmakarma Smuccaya* says that the rites of the first day are to be performed first, then "*Navaśräddha*" and then "*Nagnapraccḥdäna Śräddha*". In this way there are differences between two *Sütras*. So this matter has to be analysed.

"*Gobhila*" has expressed his opinion regarding this. According to him, on the day of death after cremation *Śräddha* should be performed with clothes and raw rice*76*. [instead of cooked rice]. But there is no reference to this in *Äśwaläyana Sütras*. But *Äśwaläyana Gṛhya Pariśiṣṭa* says that on the first day *Nagnapraccḥädana Śräddha* should be performed with raw rice77 etc. *Bodhäyana Sütra* too says that after cremation and bath and offering of sesame water the chief mourner should come home and observe *Nagnapraccḥädana Śräddha*. That is why *Bodhäyana Sütrakras* [based on *Smṛitiçandrika* etc.] say that *Nagnapraccḥädana Śräddha* should be ob-

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served first and then the rites of the first day[78]. At the same time it is also necessary to consider "*Nava Śräddha*", because *Äśwalyänas* prescribe "*Nava Śräddha*", *Nagnapraccḥädana Śräddha* first and then the daily rites, *Bodhäyanas* prescribe the daily rites first and then *Nava Śräddha*. Thus there is a difference here also.

There is a difference of opinion between *Äśwaläyana* and *Äpastambha* about *Nava Śräddha*. *Äśwaläyanas* consider five *Śräddhas*, while *Äpastambha* considers six *Śräddhas*[79]. The same opinion is expressed in "*Väysa Smṛiti*", *Naradakaṇḍa smṛiti* etc [80]. Then according to *Äśwaläyanas śräddha* has to be observed on the 1,3,5,7 and 9th days. *Äpastambha* says that *Śräddha* should be observed even on the 11th day. The same is accepted by *Nirṇayasindhu*[81] and *Dharma Sindhukäras*[82] too [The word *Navaśrddha* is *rüḍhi*, [practice like the word *Paṅkaja*]. Since it is observed only on odd days and comes to an end on the 9th day it is called *Navaśräddha*. The same name is in practice. All these five *Śrddhas* are *Navaśräddhas*. They are to be observed on the prescribed days. Thus the first *Nava śräddha* is observed on the first day and then the first day's rites are completed. *Nagnapraccḥädana Śräddha* too has to be observed after going home after the cremation - this is the opinion of all *Smṛitikras*.

All these make us conclude that according to *Sütra - Smṛiti* all the above mentioned rites - cremation of the corpse, taking bath in the river, offering sesame water, establishing the *prêta* stone and touching a cow, gold, fire and coin, *Nagnapracchädana Śräddha* and *Navaśräddha* are to be performed on the first day itself. All these rites cannot be observed by one person at the same time. So it becomes necessary to have some acceptable rules. When we examine all the things to be done we have to consider the eating of the neem leaves as the first thing to be done after returning home

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from the cremation ground. Regarding this the *Bodhäyanas* and *Äś-walaäyanas* express almost the same opinion. After this, according to *Äś-walaäyanas* one has to complete the rites of the first day, then *Nava śräddha* and then *Nagnapraccḥdana Śrddha*. But we do not find any reference to this either in *Garuḍa Purṇa* or in the *Smṛiti* popularly followed.

Since the first day is also an odd day the *Nava Śräddha* to be observed on an odd day is observed there after[83] . [*Päthakṛmat Arthakramobaliyah*].

According to *Sutrakras Nagnapraccḥdäna Śräddha* is observed to remove the nakedness of the *preta 84. Bhradwja Smṛiti* expresses the opinion that *Nagnapraccḥdäna Śräddha* can be observed while one is indisposed[85]. *Bhṛagu smṛati* says that observing *Nagna Praccḥädana Śräddha* at dusk or night is a waste[86]. So, the time prescribed for *Nagna Pracchdäna Śräddha* is not certain. However, there is a particular time prescribed for the first day's rites and *Nava Śräddha*. That is why *Brahmakarma Samuccayakäras* have prescribed *Nagnapraccḥdäna Śräddha* only after the first day's rites and *Nava Śräddha*.

If the first day's rites are observed neither at dusk nor during the night *Nagna Praccḥdäna Śräddha* should be observed on the same day.

Smṛitiçandrikäkras in their *Gobhila smṛiti* say that on the day of death, after taking bath a pot filled with rice should be covered with a cloth and tied and then should be given in charity to a pious brahmin and thus *Nagnaprcchädana Śräddha* has to be observed. V*yäsa Smṛiti* too agrees with this[86]. *Bodhäyanas* say that *Nagna praccḥdäna Śräddha* must be observed in stras. But this we find only in books. Sometimes we do not find them in books but only in *Śeṣasütras*. In the place rice and coin should be spread out, *Nagna praccḥädana Śräddha* has to be observed and then one

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has to go to the river in wet clothes and establish the stone going in southward direction87. *Prayoga* too says that after cremation the *Nagna praccḥdäna Śräddha* has to be completed and then the daily rites are to be observed.

From the above analysis it becomes clear that *Bodhäyanas* have based their *sütra* on *Smṛitiçandrika, Gobhila Smṛiti* and *Vyäsa Smṛti*. They have also taken support from *Gobhila Smṛiti. prayogakras* depending on *smṛiti. Bodhäyanas* state that *Nagna Praccḥädana Śräddha* has to be observed first and then the daily rituals. And after these two *Nava Śräddhas* have to be observed.

Nitya Vidhi [Daily Rituals] From the first to the ninth day:-

In the mean time the chief mourner begins the *Nitya vidhi*, that is the daily ritual to appease the *prêta*:- *Tilodaka* and *Pindapradna*. Having cooked rice in a new copper or earthen vessel the chief mourner performs *mṛittikasnna* in consolation of the pains suffered by the *preta* during cremation. Having performed *mrittikasnna* thrice followed by *äçamana* the chief mourner should offer *Tila Toyñjali* on the stone with which the *prêta Ghata* had been broken, now placed on *Darbhgrass*. This offering is to quench the thirst of the *prêta* generated during the cremation. Everyday the chief mourner should offer one such offering of water mixed with sesame. In 10 days total of Ten is reached or he could offer 10 *Tila Toyäñjalis* everyday. In which case the total of 100 is reached in 10 days. There are also other options.

Then he should perform *prathame ahani Śräddha, Nava Śräddha*, and *Nagnapraccḥdäna Śräddha* either all at once, or one after another. After *Saṅkalpa* the chief mourner should:-

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1) *Kṣaṇa*
2) *Pädya*
3) *Äsana*
4) *Arghya*
5) *Äcchädana*
6) *Sopaskara Ama*
7) *Udakumbham Swadkṣiṇa*
8) *Piṇḍa*
9) *Tilodaka Bhṛiṅgärajapatra*
10) *Prayer for future welfare of the prêta.*

After the performance of these rites by the chief mourner near the Tank or the river all those who had accompanied him to the cremation ground return home along with him. They should enter the house after chewing neemleaves and performing *Äçamana* and touching stone, fire, cowdung, *Akśata* Sesame oil, water, bull etc. Inside at home in two fresh earthen pots water and milk should be placed for the purpose of the bath and drink of the *prêta*. None at home should eat salt or sweet food. Before accepting his food the chief mourner should offer some of the food to the *prêta*. This should be done for 10 days. During the next 10 days they should not change the place of their stay, their food or mattress. They should abstain, during mourning days from sitting on a high seat, wearing beautiful garments, taking oil bath etc. At night they should sleep almost on floor or upon light bed spread on the floor never on a cot or a bed.

Bodhäyana Pitṛmedha Sütra and *Piṭṛ medha Śeṣastra* supplies the *nitya Vidhi* rites. On the same day following cremation the chief mourner should dig a small pit near a lake or river, there he should establish the 3 stones [with which the water jar had been broken during cremation], for the purpose of helping the Ghost to receive *Väsodaka* and *Tilodaka*. Treating these stones as the Ghost of the dead man by proxy the chief mourner offers

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Väsodaka thrice in the morning, The *tilodaka* is offered in the following manner [only in the morning not in the evening]. On the first day *tilodaka* is offered just once. On the second day three times, on the 3rd day five times. On the 4th day seven times. On the 5th day Nine times. On the 6th day eleven times. On the 7th day thirteen times. On the 8th day fifteen times. On the 9th day seventeen times. This is the method of *Śatajaläñjalidäna.*

After offering *Väsodaka* and *tilodaka* the chief mourner wipes a circular place right in front of the 3 stones. There he spreads *darbhägrass*, pointing southward, offers *tilodaka*, places a rice ball and offers *tilodaka*, and honey and performs worship. He offers a piece of thread. It is symbolic of offering cloth to the *prêta* and thread in place of cloth. To the east of the circular spot he offers *bali* and *tilodaka* and *Pañcämṛta*. This *piṇḍa* and *Balipradäna* are offered every day in the morning and in the evening.

On the first day having performed this *udakakriya* the chief mourner, on his return home, digs a small pit very near the house. There he places a stone, invites the ghost to take its place there and offers *väsodaka* and *tilodaka* even here.

At lunch time every day the chief mourner should offer *tilodaka* and rice mixed with sesame, exactly at the spot where death had taken place. Also at that spot a water jar along with a thread and an oil lamp facing westward should be kept. All the mourners should eat lunch once a day, avoid salt, should not sleep on cot and should observe celibacy. In addition to these daily rites on the first, 3rd, 5th, 7th, 9th, 11th days *Navaśräddha* is performed. The procedure is simple, just confined to wiping the place, spreading *darbhägrass* and offering *Piṇḍa* and *Bali.*

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Daily Rituals:-

Bodhäyana Veṅkaṭeśiya Prayoga have prescribed daily rituals after the cremation of the corpse and *Nagna Praṣhädana Śräddha*. These daily rituals have to be done every day during the first ten days after death. These rituals include establishing the *Prêtaśila*, inviting the forefathers to it and offering them rice balls, sesame water etc. But when do these first day's rituals begin, whether it is from the moment of the person breathing his last or from the time when the cremation takes place is a question that has to be answered.

According to *Äśwaläyana Brahmakrma samuccaya* after the cremation the chief mourner and others have to go to a river side, take bath, offer cloth, water [*Väsodaka*] and sesame water and then the first day's rituals have to take place. The rites of the first day are to be taken up either on the same day at the same time or on other days in the morning somewhere near a water resource out side the village[88]. The expressions 'Same day, Same time, other day's' do not make the matter clear. So when does the first day begin what are the rites to be observed on that day - all these are to be considered here.

Äśwalÿana Gṛhya Sütra does not make any reference to this. But *Äswalÿana Gṛhya Pariśiṣṭakäras* make reference to the rites of the first day[89]. To satisfy the thirst and hunger of the dead spirit rice balls and water are to be offered. *Kuśägrass* must be kept in a holy place and the name and *gotra* of the dead are to be recited and then sesame water has to be offered with a wish expressed aloud that the water so offered should reach the dead. Then *Kuśgrass* must be kept at the top of the *Prêtaśila* in Southward direction and then sesame water together with rice balls is to be offered in the name of the dead. His name and *gotra* are to be recited[90].

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The commentators of *Yäjña Valkya Smṛiti* too say that as long as impurification [*Äśauca*] lasts so long rice balls and water are to be offered[91]. *Smṛitiçandrikäkäras* too say that after the cremation thechief mourner and others have to take bath in the river, offer Sesame water, come home, sprinkle holy water and then observe the first day's rituals[92]. They quote from *Puräṇas* like *Brahma Puräṇa* to support this view. Whether the rituals have to take place on all the ten days is another question raised. The popular opinion is that the best thing to do is to observe the rites on all the days. If not possible because of disability or otherwise then it is enough to observe them on the first, fifth and tenth days[93].

In this way the analysis of *Äśwaläyana Pariśiṣṭa, Smṛitiçandrika* and *Yajñavalkya Smṛiti* make it clear that they all express the same opinion- That is the rites of cremation, taking bath, offering water and purifying the house all go with the ritual of cremation. What is done after that come under the first day's ritual. That is why *Äśwaläyana Brahmakarma Samuccaya* prescribes first day's ritual after the offering of the sesame water.

Bodhäyanas prescribe *Nagnapracchadana Śräddha* first and then the first day's ritual."*Päṭhakramd Arthakramo Balīyah*".

Nagna praccḥädana Śräddha includes offering of raw rice whereas first day's ritual requires rice balls and so *Bodhäyanas* say that *Nagnapraccḥädana Śräddha* has to take place first.

However, since both these rituals are to be held on the first day itself there will not be any lapse in the observance of the rites whichever is the method followed. There is some difference in practice because of differencea in custom and *Sütras* on which their prescriptions are based.

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Nitya Vidhiḥ [Daily Rituals] From the first to ninth day:-

On the same day following cremation the chief mourner should dig a small pit near a lake or river, there he should establish the 3 stones [with which the water pot had been broken during cremation], for the purpose helping the Ghost receive *Väsodaka* and *Tilodaka.* Treating these stones as the Ghost of the dead man by proxy the chief mourner offers *Väsodaka* thrice in the morning and in the evening. In addition in the morning the *tilodaka* is offered in the following manner [only in the morning not in the evening]. On the first day *tilodaka* is offered just once. On the second day three times, on the 3rd day five times. On the 4th day seven times. on the 5th day nine times. On the 6th day eleventh times. On the 7th day thirteen times. On the 8the day fifteen times. On the 9th day seventeen times. This is the method of *Śatäñjalidäna.*

After offering *Väsodaka* and *tilodaka* the chief mourner wipes a circular place right in front of the 3 stones, there he spreads *darbhägarss* pointing southward, offers *tilodaks* and honey performs and thread in place of cloth. To the east of the circular spot he offers *bali* and tilodak and *pañçämṛata.* This *pinda* and *Bali pradäna* are offered every day in the morning and the evening.

On the first day having performed this *udakakṛiya* the chief mourner on his return home digs a small pit very near the house. There he places a stone, entitles the ghost to take its place there and offers *Väsodaka* and tilodaka even here.

At lunch time every day the chief mourner should offer *tilodaka* and rice mixed with sesame, exactly at the spot where death had taken place. Also at that spot a water jar along with a thread and an oil lamp facing

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westward should be preserved. All the mourners should eat lunch once a day, avoid salt, should not sleep on cot and observe celibacy. In addition to these daily rites on the first, 3rd, 5th, 7th, 9th, 11th days *Navaśrädha* is performed. Procedure is simple, just confined to wiping the place spreading *darbhägrass* and offering *Piṇḍa* and *Bali.*

In the meanwhile if the person dies on an inauspicious day or time or if he dies during the night or if he dies in an accident the purification will have to be done either during cremation or on the 10th day and then the remaining rites are to be carried out. Penance will have to be done as stated in books like *Nirṇaya Sindhu.*

Asthi Sañçayana Analysis [Gathering of Bones]:-

Asthi Sañçayana is performed on the First, Second, Third, Fourth, Seventh or the Ninth day after cremation. The *Janmanakśatra* of the chief mourner and *Dwipäda* and *Tripäda nakśtra* are also avoided. As an expiation for the touch of a dog or pig or a man of low caste the bones are sprinkled with *pañçagavya* and the holy water, which had previous contact with *Tulasi* and *Säligräma.* The Chief mourner then goes to the cremation ground, sips - Water, performs *präṇäyäma* and performs *saṅkalpa* for a*sthi sañçayana śräddha,* coming around the funeral pyre which now is turned into ashes in an anti - clock wise way. He sprinkles milk over the ashes and the remains of the bones. Then those elders who accompanied him to the cremation ground pick up the bones and place them in an earthen pot quietly without making sound. They should all be in odd numbers, those who pick the bones. Having taken up all the bones rest of the ashes are searched for the remains of bones. Which are then ~~are then~~ placed in the pot. The ashes are then thrown in to a flowing river preferably the *Gaṅgä.* Then the chief mourner prepares a pit on a high ground and there he places

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the earthen pot with bones in it accompanied by a *mantra.* The rest of the pit is filled with loose soil. Then lid is placed on the pot. Then the earthen pot is buried with more loose soil. So this is no longer visible, then the chief mourner comes to the voiding place never turning back and takes bath.

Then follows the *vedikärdhana.* The place of cremation is washed with cow-dung water and triangular altar of low light is created in that spot. The altar is decorated with yellow powder. An earthen pot is placed there along with rice ball, sesame water is sprinkled over this. Two more rice balls are offered on the altar on either side of the first one. At the south end of the altar another ball is placed. These are for the *prêta*, the *smaśnaväsi 'Rudra'*, the *smaśniväsi Prêta* and the *Prêta Sakhas* respectively After offering sesame water a sweet dish called *polika*, a 3 pairs of footwear and 3 little umbrellas are placed for the comfort of *Dahanapati kla, Dahanapati Mṛityu* and *Dahanapati Yama.* Similarly offerings are made to the dogs of *Yama.* After he performs *Vedikrdhana*, the chief mourner should perform *Asthisaṇcayana Śräddha.* Placing the *Darbhägrass* and facing south the chief mourner offers *kśaṇa, Pädye, Äsana, Arghya* and *Äcchdana, Pṇihoma* and Raw rice. Then on a single berhies he offers a large rice ball to the *preta*, offers sesame water to it, worships it and offers prayers before this placing the *piṇḍa* at the end of the rice in a stream. At the end the chief mourner bathes again. There ends the *Asthi Sañcayana* rite.

Intending to put the bones of the dead person in a holy river the chief mourner should remove the buried bones at some convenient time after offering prayers at the *Asthisañcayana* place. Then the bones are cleaned by sprinkling them with water to the accompaniment of Vedic hymns. Then *Gaṅgä Asthinikśepnga Śräddham* is performed by the chief mourner. It is

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a *Hiraṇya Śräddha* which dous just not accompany the rite of offering rice balls. Then the bones are embalmed with clay and together with precious stone well packed one over another with hide of an antelope, woollen cloth, *durbhägrass* etc. This well packed *Asthi* is placed inside a copper box. Then *homa* is performed. Hundred and eight oblations of clarified butter and sesame seeds are offered to sacred fire. At the end of the *homa* the chief mourner should go to an isolated spot of flowing river with the copper box in hand. He should then perform *Mrattikäsnña*, remove the bones from the copper box place them on a *Palña* tree, sprinkle on them *pañcagavya* and place them on the stream of water himself facing south. Then again he should perform a bath, come out of water see the sun and offer *daksina* to the *brmanas*. Thus ends the special rite of *Gaṅgästhinikṡepaṇa*.

If *saṅkramaṇa*, fullmoonday or new moonday falls within the fourth day after cremation the bones are to be gathered earlier than that[94]. That means the *asthi sancayana* has to take place earlier than days like the new moonday[95]. This rule is accepted by all *sütrakñras*.

There are both physical and spiritual benefits of *Asthi Sañcayana*. Let us take the material benefits. If the bones are left in the place of cremation they may rot during the rains and cause environmental pollution. They may even cause diseases. Dogs eat them as they like the smell of the bones burnt in fire and if they do so they go mad. When such mad dogs bite human beings they suffer a lot and they die. Hence gathering of bones is very essential.

Similarly this rite has spiritual benefits too. Unless *asthi Sañcayana* is done the rituals of the 10th day cannot take place. If they do not take -

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the '*Prêtatva*' of the dead spirit doesn't leave him. A spirit cannot go to heaven [*Puṇyaloka*] if it is not rid of its *pretatva*. So *Asti sañçayana* is very essential to make the spirit attain heaven.

When we analyse the '*asthisañçayana* rites' we find a lot of differences between *Bodhäyana Veṅkaṭeṣiya Prayoga* and *Äś'walä'yana Brahmakarma Samuççaya Prayoga*. As such it is also necessary to make a critical study of this ritual.

Let us first consider the time when this ritual has to take place. *Ṛgveda Brahmakarma Samuççayakras* say that the *asthi sañcayana* should take place on the first, second, third, fourth, seventh or ninth days[96]. Sunday, Tuesday, Saturday as well as '*Nandayukta tithi*' are considered to be inauspicious[97]. *Bodhäyana Veṅkaṭeṣiya Prayoga* doesn't have any written evidence regarding this ritual. *Bodhäyana Sütra* [*Sañjeevini ṭika*] says that *Asthi sañçayana* can take place either on even days like the second, fourth etc., except Saturday, Tuesday or *Tripada Nakśatra* or on odd days. Gathering the bones on the fourth day itself is the usual practice[98-99]. The critics analysing this rule too use the term 'Universal' [*S̈rvatrikam*] suggesting the agreement of all. *Bodhäyana Sùtrakras* [Mysore Oriental] say that the bones are to be gathered on the second third, fourth, seventh days after the fire is completely extinguished[100]. The same *sutra* in some other place says that the *asthi sancayana* has to take place on the first, third, fifth, seventh, ninth or eleventh day[101]. In practice we find the bones being gathered on the third day in some other places. Let us consider the different opinions expressed in the *Bodhäyana Sütra* itself.

Vaiṣṇava Smṛiti prescribes *asthi sañçayana* on the 4th day itself[102]. *Nirnaya Sindhukras* say that *Visnuktyyana* too expresses the same opinion[103]. Depending on these *Bodhäyana Sañjïvini Ṭikäkras* too accept the

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4th day as the right time for *Asthi Sañçayana*. But *Praskara* say that the bones are to be gathered on the day next to the cremation or on the third or the seventh day. *Kätyäyana* too prescribes the day next to the cremation or the third, fifth,seventh or ninth day as the right time for *Asthi Sañçayana*[104]. *Yama Smriti* says that *Asthi sañçayana* should be done only on auspicious days and not on Tuesday, Saturday, Sunday or days of *"Yugma Nakśatra*[105]*"*.

Depending on the above sources *Bodhäyana Sütra* accepts *asthi Sañcayana* on the second, Third, fourth, seventh or ninth days. *Äśwalyänas* too agree with this. *Bodhäyana Brahmakarma Samuccayakras* too do not insist that *asthi Sañçayana* should be done only on the 4th day. They too accept the above stated days. Since no evidence is available from *Śruti* regarding this one has to depend only on *Smriti*. Evidence from *smriti* like *Praskara, Yama, Ktyyana, Säma Pariśiśta* are available in plenty. So we can conclude that *asthi Sañçayana* can be done on the 2nd, 4th, 7th or 9th day except the inauspicious days. As such we have to conclude that the statement regarding *asthi sañçayana* to be done only on the 4th day is not acceptable.

According to the custom in practice among people following *Praskara Smriti asthi sañçayana* is done on the third day provided it is not inauspicious. Now let us consider how *asthi sañçayana* is to be done in special circumstances or times of emergency.

A person may die in an unknown or far away land or the cremation ground may be very small. In such cases *asthi sañçayana* cannot be delayed even to three days or if inauspicious days occur immediately after the cremation day *asthi sañçayana* cannot be done immediately but if the bones are not gathered in time they may rot[106]. Such unexpected situations are considered as special circumstances. If one dies in town the space available

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in the cremation ground will be limited. Then *asthi sañçayana* cannot be delayed even for three days. We have to consider alternative arrangements about this. In a particular place *Aṅgira Smṛiti* states that if one dies on '*çaturdaśi*', since the next day is *Amvsya* cremation and offering of rice balls and such other rites of the next day have to be done on ~~the~~ that day itself[107]. Other *Smṛities* say that if new moon day falls within three days of the death of the person the ritual already begun has to be completed[108]. All these make us conclude [by the method of deduction] that under such special circumstances *asthi sañçayana* has to take place on the first day itself. Since we get the bones because of cremation and as such asthi sañçayana is considered to be a part of cremation itself and the entire rite has to be completed on the first day itself[109]. The elders through their experience and years of practice too suggest that it is better to gather the bones on the first day itself and avoid their decay during eclipse or inauspicious time[110]. Since this practice is supported by *Śästras* and refers to special situations the acceptance of *Asthi Sañçayana* on the first day is advantageous from both practical and spiritual view points.

Smṛitikras too agree with this practice of gathering the bones on the day of cremation itself if the death has taken place in a town. If the death takes place on the day of *Saṅkramaṇa* or a new moon day since other tithis follow soon the need for *asthi sañçayana* on the day of cremation itself doesn't arise. Because *asthi sañçayana* has to be done only after the cremation is over and the bones remain "*Sthitasya gatih çintaneeya*". Since by the time the body is fully cremated there will be no prohibited *tithis* one need not follow the rules applicable to special circumstances. *Asthi Sañç-ayana* can be done in the usual course. Similarly when the dead body is not found and an artificial body[*Kritrima Śarîra*] is cremated *asthi sañçayana*

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can be done on the same day. '*Garuḍa Puṝṇa Środdhra Vaçana*[111]' too agrees with this view.

The Method of Asthi Sañçayana :-

Asthi sañçayana refers to the conserving [Gathering] of bones[112]. *Bodhäyanas* say that before the bones are actually gathered it is necessary to perform a *homa*[113-114]. [offering oblations to gods]. One has to take a decision of performing *asthisañçeayana* with the statement "*asthi sañçayana homam Kariṣyê*". *Bodhäyana Sütrakäras* and *prayogakäras* have accepted this *homa*. Now it is necessary to decide whether *asthisañçayana* is a *homa* or a *karma*.

There is no reference to this *asthi sañçayana homa* in *Äśwaläyanas*. *Äśwaläyana Sütrakras, pariśiṣṭakras* and *Kärikkäras* do not accept this. If we consider *homa* itself as *asthi sañçayana* then there is no *asthi sañçayana* for *äśwaläyana*. But this conclusion is wrong. *Äśwaläyanas* refer to *asthi sañçayana* and explain the rite as follows. The action by which the bones are actually gathered itself is called *asthi sañçayana*. It is clear from the above explanation that the *homa* can not be *asthi sañçayana*. In their first *Sütra, Äśwaläyana Sütrakaras* suggest the day, *nakśatra* and time suitable for *asthi sañçayana* and in the second *sütra* they indicate who is the right person to perform the *karma*. Then they describe the actual process in detail. The place of cremation must be sprinkled with water mixed with milk by going round the place in an anti clock wise manner[115]. *Bodhäyanas* and *Śmasmärta Prayogakras* too accept this[116-117-118]. Since this explanation of the word is accepted by all the actual gathering of bones, keeping them in a pot and putting them down in the pit-this itself is *asthi sañçayana*. *Garuḍa puṝṇa środdhara* too accepts all these [119].

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If the gathering is the actual *karma* what is the *homa* mentioned in the *Bodhäyanas* is a questione to be answered.

Karma can be divided into two categories: the main *karma* and the subordinate *karma* [*Aṅgakarma*]. A *karma* that helps the other *karma* is the *Aṅga karma* and the one that is helped is the main *karma*. Such is the opinion of the *Mimṁsakäras*[120].

Bodhäyanas say that while performing *sañcayana homa* ghee is offered to gods with the chanting of three *mantras* [incantation] namely "*Avasṛaja Punaragne*", "*Saṅgacchasva pitṛbiḥ*" "*Yatte kṛasṇaḥ śakun*". The incantation "*Avasṛaja Punaragne*[121]" seems to invoke the god regarding the [remaining] "*Śeṣa*" parts of the body. Here the remaining parts of the body refer to the bones which remain in the place of cremation after the body is burnt. The incantion seems to pray to the fire god to help him unite with his *pitṛs* by preserving the '*asthi*'. This *mantra* is given great importance in performing *sañcayana homa*. A detailed analysis of the meaning of the above *mantra* makes it clear that the *homa* is accepted as a part of the *sañcayana karma*. Since this *homa* is performed before the actual gathering of the bones is done we can call it a *purväṅga* to *sañcayana karma*. Since this *homa* is accepted by all right from the *sütrakras* to *prayogakäras* and since oblations always please gods and since the things offered to '*agni*' are said to reach gods very quickly performing a *homa* before *asthi sañcayana* is really good. Even though this is not stated in *Äśwalyäna Sütra* the *Bodhäyanas* perform this *homa* prior to the actual gathering of the bones and they are right in doing so.

Sütrakäras say that the *sañcayana homa* has to be performed with the kindling of the fire in the pyre itself [*dahanägni* itself]. After that the fire

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has to be taken south wards and one must kindle a fire with the help of the *dahanägni* and perform the *homa*[121-122].

Asthi sañçayana homa has the same purpose of deliverance from *prêtatva* just as the cremation of the body has. Since the "*Paiṭrakatantra, Kṛavydanmagni* and since both these have the same objective it is very necessary that funeral fire has to be used in the *asthi sañçayana homa* too.

If by any chance, the funeral fire is extinguished then "*Agnyudvta*" penance has to be done and then the same *agni* has to be used in *sañçayuana homa.*

Neither *Äśwaläyana Sütrakras* nor *puräṇas* suggest *asthi sañçayana homa. Prayogakras* depending on them too have not accepted it. So the people following *Ṛgveda Äśwalyana Sütra* do not consider it necessary to perform this *homa.* Even the *säma vedīya Räṇäyaneya śäkhäkäras* following the *Bodhäyana Sütrakäras* too accept offering oblation only through *mantras Säma. Sämasmärta mañjarikäras* too accept this[124].

Whatever it is, we can accept the *Asthi sañçayana homa* as a preliminary part [*Pürväṅga*] of *Asthi sañçayana karma.* If the fire used to burn the body still remains in the pyre the same can be used to kindle the fire for *asthi- sañçayana homa.* Then the fire has to be put out with the sprinkling of water and then the bones are to be gathered. If by the time the *asthi sañçayana* is taken up the fire is extinguished then after proper penance fresh fire has to be kindled, *präyasçitta homa* to be performed and then *sañçayana homa* is to be done. This is the opinion of the *Bodhäyana Śrautrakras*[125].

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If the bones are gathered on the third day they would be ready earlier than the time of their gathering. In such cases it is quite possible that dogs touch them and pollute them. Hence proper expiation has to be done and only after that the bones are to be gathered. Then only deliverance from *Prêtava* and attainment of heaven [*Puṇya Loka*] are possible. Since *Śruti*, *Smṛiti Purāṇa* and all *Dharmaśāstras* agree with this and such discussions will enlarge the volume of this book. I leave it without more analysis.

Thus after performing "*Kṛacchra*" for the sake of purification the place where *asthi* lies must be sprinkled with [*Pañcagavya*, *Tulasijala* and *Śligrāma*]. Then the *saṅkalpa* has to be made and after that *asthi sañcayana homa* and the actual gathering of the bones are to be done.

According to the *Sütrakäras* and *prayogakäras*[126], the work of gathering the bones has to be done by an old woman who has already crossed the menstrual cycle. If such a woman is not there in that family the chief mourner who has the right to perform all *antyêṣṭi samskäras* has the right to do *Asthi sañcayana* too. The old woman mentioned above is a special phenomenon. Since such a woman is experienced and would have seen a number of other *antyêṣṭi samskäras* she is considered to be the right person to gather the bones. Youngsters may be inexperienced and may have the fear of *prêtas*. This is natural as one's death affects a variety of sentimental relationships. But the old woman would have crossed the barriers of all such sentimentalities and unknown fear and so is the right person to do *asthi sañcayana*. Moreover she would be free from the problems caused by menses as she would have already crossed the age limit of menstrual cycle. Since an old woman is assigned a duty only here we can consider it as a special duty. Where a speciality is accepted the common too has to be accepted. Since the chief mourner performs all the rites connected with the

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death of a person he is eligible to the *asthi sañcayana* too when there is no proper old woman in the family. This opinion of the *Sütrakäras* is followed by the *prayogakäras* too.

Asthi sañcayana saṅkalpa is done after *äcamana*. A Mixture of water and milk should be used to extinguish fire. All *Sütrakäras* share the opinion that *asthi sañcayana* is the duty of an old woman. But the *Bodhäyana Sütra* states that the old woman must tie a brinjal with a red black thread, wash her hands with a branch of '*Apämärga*',- keep the left foot on the stone and gather the bones after careful examination[127-128]. First the bones of the head or teeth should be collected and put in the pot with the *mantra* "*Uttiṣṭhatahstanuvaḥ*". After that the bones of the arms with the *mantra* "*Idanta Ekam*" are to be collected. Then the *mantra* "*Paratua Ekam*" referring to the bones on the sides and the waist, "*Tritêyena Jyotiṣä*" referring to the bones of the thighs "*Samve-Śastanuvah*" referring to the bones of the feet have to follow. Finally all the remaining bones have to be put into the pot with the *mantra* "*Priyodevanam*". Then the ash has to be gathered and buried in the ground. In the place of cremation the ashes are gathered into a square altar. On the altar darbhagrass is spread pointing southwards and towards its north three stones are kept pointing south-wards. In the middle stone *Prêtaräja*, to its south *Prêtas* companion *Yama* and to its north *Rudra* another companion of *Prêta* are to be invoked. Sesame water has to be offered first followed by *Pädya, dhupa, depa, Naivedya, Tämboola* etc. After this proper worship sesame water has to be offered on the *Kuśgrass*, then the name, *gotra*, etc. of the dead person have to be recited and afterwards sesame water must be offered again. On the altar three lines must be drawn with flouer and *darbhägrass* is to be kept on it. Again sesame water has to be offered and then on *palä́śa* leaf sweets, eatables, clothes, sacred thread, umbrella, specially made footwear etc. are

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to be offered in the name of the *preta*. In that place a coconut should be kept, a hut like shed with leaves has to be erected. Again sesame water has to be offered. The following words are to be recited as a prayer offered to the gods there "Please accept the clothes, sacred thread and other oblations offered by me and bless us with good health and long life. After that rice balls should be given to crows. This is called *asthi sañcayana Uttarängа śräddha.*

After this *śräddha* the bones already gathered should be washed in milk and placed in a new earthen pot with the *mantras*- "*Ucchmañcamänä Prithvi*". Then clarified butter should be put on them with the *mantra* "*Hiraṇyagarbha.....*" and also some gold with the mantra "*Hiraṇya kakśyat*". The earthen pot is then covered with a piece of cloth with the mantra "*Nalamplavammarohat*". With the sacred expression the pot has to be sprinkled with water and lifted up holding the lower part. It is carried to a river bank or the shade of a tree where it is placed in a knee-deep pit. Then the pit must be covered with loose earth with the *mantra* "*Uttiṣṭha prehi*". To its west three more pits should be dug which must be filled with water and sesame. All the mourners including the youngest son have to sprinkle that water on them selves. With the *mantra* "*Ucchmañcaswa Prithvi*". After that an arch must be prepared either with *Śamibranch* or *darbhägrss*. The youngest son must enter through this arch first and then the arch must be broken with the *mantra* "*Aśmanvati rêvati*". They must, then, go to a river bank and take bath and offer water to the *preta* thrice. They must take bath again, tie the hair, do *äçamana* and offer water mixed with sesame and bent grass on the stone representing the *Prêta*. They must take bath again and offer prayer to the sun. Then they must start reciting *śänti mantra* and walk towards their house with out turning back. After entering the house they must eat neem leaves and touch cowdung, gold, water, fire, sesame, white -

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mustard seeds etc. The Youngest son must enter the house first. To obtain the entire benefit of this *asthi sañçayana karma* rice, money etc. Should be offered to *brahmins*. The entire *karma* should be dedicated to *brahma*. Then the chief mourner and others can eat food. This is the way in which *Bodhäyanas* do *asthi sañçayana*.

Äśwaalyana Prayogakäras say that after *asthi-sañçayana saṅkalpa*, water mixed with milk must be sprinkled with the *mantra* "*Śītikeśītikäviti*" and in anti-clockwise direction[128] *Äśwaläyana Sütrakäras* accept this. *Bodhäyanas* too agree with this. *Bodhäyanas* say that after this the fire must be extinguished with water and an old woman holding a brinjal in her hands must start gathering the bones beginning from the head. *Äśwaläyanas* do not say anything about putting out the fire with water.

This is in keeping with the absence of the performance of *asthisañçayana homa* among *Äśwaläyanas*. The fire used to burn the corpse would not be alive till the fourth day. *Sämaveda* followers and *Bodhäyana* perform *asthisañçayana homa* and collect the bones only after that and so they have to extinguish the fire with water.

Bodhäyanas observe the practice of holding a brinjal tied with red and black thread while gathering the bones but this is not so with *äśwaläyanas*. *Sämavediyas* too agree with this. This is because of the influence of the *Bodhäyanas*. This is not found in *Säma Smärta Mañjari*. This is not accepted by many *sütrakäras*. We have to consider whether there is any physical benefit of this. The old woman has to keep her left foot on the stone and collect the bones. Critics express the opinion that if the foot is kept on the stone while collecting the bones it will not get burnt and so observing this practice is quite useful[129]. Similarly, there are certain

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advantages in holding a brinjal tied with red and black thread. The thread helps in holding the brinjal firmly. Since the brinjal is cold and soft one can easily pickup the hot bones to the brinjal with its heep as they will stick to it. This will make the work of *asthi sañçayana* easier. *Bodhäyanas* say that the bones must be gathered beginning with the bones of the head moving to the bones of the foot. Quite opposite to this *Äśwaläyanas* say that the bones of the foot must be gathered first and then of the other parts ending with the head [130]. *Bodhäyanas* recite *mantras* when they gather bones of each and every part where as *Äśwaläyanas* do not recite any such *mantras*. Let me analyse the reason for this variation. Let me first consider the method of worship. In some instances the worship begins with, the head and in some other instances it begins with the foot [131-132-133]. It is usual custom to begin with the foot and move towards the head while worshiping - god[134] *[Deva Püja]*. But since, rites like *Śräddha* are quite different from this [opposite to] the worship is done moving from the head to the foot to please the forefathers [*Pitṛs*]. While observing the *śräddha* also the worship of *Vaiśvadeva* is done begining with the foot while that of the forefathers is done begining with the head. It is stated so in the *śruti - sütras*[135]. During *asthi sañçayana* all the *samskäras* are done to the corpse through the bones. So the bones of the head must be gathered and then those of the body [breast], stomach, thighs, arms and at last those of the feet. Then the *prêta* is '*Ävhana*' and the *samskära* is done.

When there is *Dhaniṣṭhä pañçaka doṣa* an idol [doll] made with *kuśgrass* is kept with the corpse and the cremation is done. In such cases the *samskära* of the doll has to begin with the head.

Holy books like the *Puräṇas* make references to the method of creation

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as well as destruction. The method of creation is opposite to the method of destruction - considering in this light it seems proper that the gathering of the bones should begin with the feet.

Sometimes it becomes necessary to preserve bones for some time so that they can be dissolved in holy water like that of the *Ganges*. During this period of preservation days like New moon day or a day of eclipse may occur and in such cases it becomes necessary to do penance and also *asthisamskära*. The *samskära* must begin with the head and continue upto the foot. If the bones are gathered from the foot to the head and preserved in that order it becomes easy to do the *samskära* beginning with the head. If the bones are not kept in that order there is a possibility of mistaking the bones of the foot with that of the head and vice-versa. This may result in wrong *samskära* and make the entire rite useless. So it is very essential to follow this method of collecting the bones beginning with the foot as suggested by *Äśwaläyana Sütrakäras* and *Prayogakäras*.

But *Bodhäyanas* begin the collection of bones from the head and move towards the foot. This goes against the method so far discussed. When we analyse this the following aspects come to light.

Bodhäyanas[136] follow the words of *Brahma Puräṇa* which says that the bones of the head, breast, arms and feet are to be collected in order, whereas *Äśwaläyanas*[137] follow the *Matsya Puräṇa* which says that the bones of the toe should be collected first and then of the feet upto the head. In practice the latter seems to be more acceptable. Still we cannot say that what the *Bodhäyanas* are doing is wrong. They too have the support of the *Puräṇa* and are following their *sütras*. Still, if they choose to follow the *äśwaläyana* method that too can be accepted as it has spiritual background and physical advantage.

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Bodhäyanas prescribe particular *mantra* to collect the bones of particular parts of the body. We donot find any such things among the *Äś-waläyanas.*

In *Taittariya Äraṇyaka* we find the *mantra "uttiṣṭhaḥ stanuvaḥ*". It means "you had been in harmony with the *jīvatma* so far and continue to have the presence of the same in future too by the blessings of '*Savitra*' *devata* [angel]. *Bodhäyanas* prescribe this *mantra* for the collection of the bones of the head with the words '*yatra bhumau vraṇasya tatra gacchа*". Similarly the other *mantras* prescribed pertain to different limbs of the body. *Äśwaläyanas* do not have this system, may be because *mantra paṭhana* is not essential on all occasions, and *mantra paṭhana* by ladies is against the *śästras.* It does not mean that what the *Bodhäyanas* are doing is wrong. For together with the old woman who collects the bones there will be the chief mourner who can recite the *mantra.* Even the old woman herself can recite the *mantra* as certain *veda mantras* are recited by women, and the old woman will be free from menstruation and she would have undergone the wedding *samskära* which is considered to be equal to *upanayana samskra.*

The Rites of the 10th day following death :

Having got all the required materials ready for the day's rites, all the mourners get a complete hair cut, take bath in a river or a large pond, go out of the village and at a clean spot they create a square altar two span wide on all sides. With decoration of rice powder 3 lines are drawn on all sides of this square altar. In the middle of the altar the chief mourner wipes and prepares 3 *maṇḍalas. Dharbhgrass* pointing to the south are then spread over the altar. The 3 pieces of the stone which had received worship during the earlier days following the cremation are placed on the altar. *Prêta,*

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Yama and *Rudra* are then worshiped here with the offering of *Pädya*, *äçamana* etc. 3 rice balls, sesame water, honey, milk, tender coconut, etc. are then offered. At the end the altar is left behind, all the participants take bath at the end of these rites.

On the way home the chief mourner performs the *Agha Śudhi homa* somewhere in between the *smaśna* and the village. In this *homa*, as in all other sacrifices concerned with obsequious rites '*Paitṛika Tantra*' is used. All the family members sit behind the fire on an outspread hide of a bull. And the chief mourner offers 20 oblations of butter. This is a speciality that is to be noted as there is no other occasion where butter is offered in a homa. The sacrifice comes to an end quickly. All the mourners follow the bull east-words towards *homa*, with a branch of the '*Śamee Tree*' sprinkling water on the foot steps of the bull. In between the village and the cremation ground a piece of stone is placed as marking the boundary between life and death. Women wear *Añjan* in their eyes. Men now use perfumes. Women leading home with *pürṇakalaśa*. At home they drink *Pañçagavya* and eat *yavodana*. Here ends the rites of the 10th day. Now - a - days all these are performed with considerable modifications and ritualistic simplicity.

On the 10th day following *Brahmadaṇḍa* and consent of the *Brhmans* the chief mourner and his brothers get a clean hair cut. After bath they should perform the *Nitya Śräddha* of the 10th day they take bath again and pray to the Sun God praying for long life and good health. After another *Brahmadaṇḍa* and *Brhmannujna* the chief mourner performs "*Carmärohaṇa ymya homa*" in *laukika* fire. It is a simple *homa* involving main oblations of clarified butter to the following details :

1. *Somapitṛaman*
2. *Agnipitṛaman*

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3. *Agnikavyavhana.*
4. *Yama*
5. *Yamayam* and
6. *Vivaswn*

At the end of the *homa vedika püja* is performed. *Püja* is offered to the *prêta*, *Rudra*, and *Yama* with offerings such as *pädya*, Arghya, Ṭhatra, *Päduka*, etc. Then *bali* of cooked rice is offered to the 3 spirits. This is followed by *Piṇḍapradäna* on the *darbhas* strewn over clean ground. Tilodaka is offered followed by *Dharmodaka.* With the consent of the *Brhmaṇas* the *prêta sila* is then abandoned in the stream of water. Chief mourner and all others then take a bath in the folowing stream.

After bath *kalaśapüja* is performed for *Alakśminräjana.* Prayer is offered to *Devinäryaṇi* with the words *sarvamaṅgala mngalye. Puṇyhavc̣-ana* is performed outside the house. In the end *kalaśa* is carried home, all the people enter home younger ones first, followed by the elders. Food is cooked and partaken by all the family members.

After the chief mourner gathers the bones he has to perform daily rites during a period of ten days. If the mourner could not begin the rites together with the cremation of the corpse itself then he has to begin the rites on an odd day [i.e. 1,3,5,7,9]. and then complete the rites of the previous days. After this the rites of the tenth day are observed. When the rites began with the cremation of the corpse itself the rites of the tenth day begin directly. Even if the daily rites were begun on some odd day all the necessary observations would be over by the 9th day and so the tenth day's rites begin directly on the tenth day.

Äśwaläyana Pariśiṣṭakäras say that beginning with the first day upto

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the tenth day 100 libations of water should be offered[138-139]. This can be done either by way of regular increase every day or by sharing them equally during the ten days. *Ṛgvediya Brahmakarma Samuccayakäras* too agree with this and *Bodhäyana Sañjīvini Ṭīkkäras* too accept this 100 libations of water.

But *Bodhäyana Veṅkaṭeśiya Prayogakäras* say in the chapter on daily rites that upto the tenth day libations of *vs̈odaka* [cloth water], of sesame water, of rice etc. are to be offered[140]. In the same chapter they give directions regarding the offering of sesame water. They say that beginning with the first day upto the 9th day 17 libations of water should be given. In the chapter dealing with the rites of the tenth day in *Äś́walä̈yana Prayoga* it is stated that the rites of the tenth day should be observed either in the place where oblations were offered daily or in some other place by making a triangle with soil [earth]. *Äś́walä̈yana Pariś́iṣṭakäras* too say that libation of water should be given till the tenth day[141]. But there is no particular instruction regarding the time upto which daily rites or libations of water, sesame water etc., are to be offered. So a doubt arises regarding the performing of daily rites on the tenth day - whether they are to be observed or not.

Äś́walä̈yana Sütrakäras do not give any hint regarding this. Later the *Pariś́iṣṭakäras* stated that the libation of water should begin on the first day, go on increasing day by day and a hundred libations should be completed on the tenth day. "*Taddäs̈äham Sämapayet*[142]". *Bodhäyana Sütrakras* too say that all the relatives should gather together on the tenth day and the chief mourner should get a complete hair cut, take bath in a river or a large pond[143]. *Prayogakras* depending on this say that the mourner should take bath, observe the daily rites and then take up the rites of the tenth day.

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Bodhäyana Sañjīvini Ṭīkakäras too suggest the tenth day's rites are only after the daily rites[144]. If one offers libations of sesame water as stated by the *veṅkaṭêśiya prayogakäras* during the first 9 days they do not add upto 100 libations. Only if libations are offered even on the tenth day the total turns out to be 100. *Äśwaläyana Prayogakras* speak about the offering of rice balls on *Kuśägrass* on the tenth day and *Bodhäyana Sütra* with the words "*Piṇḍänte Prabhütam*" suggests the performing of daily rites even on the tenth day. The *Prayoga* [*Gokarṇa Prati*] based on this *Bodhäyana Sütra* too says that on the tenth day the mourner should take bath, perform his daily rites both in the morning and in the evening and observe the rites of the tenth day. Thus, even though, clear directions are not given by *prayogakäras* it is clear that the daily rites are to be performed on the tenth day also.

In the chapter dealing with the rites of the tenth day *Bodhäyana Veṅkaṭeśiya Prayogakäras* say that except for the lock of hair on the crown [*Śikha*] the mourner should be shaved and then only he should begin the rites of the day. *Äśwaläyana brahmakarma Samuccayakäras* prescribe shaving after the rites of the tenth day. Similarly some other books of *prayoga* say that shaving of the mourner must be done after the daily rites of the tenth day. These different versions suggest shaving at different times, in the beginning, in the middle or at the end. So this aspect has to be analysed.

Bodhäyana Sañjīvini Ṭikäkäras say that after collecting the necessary things for the rites of the tenth day the sons and other relatives of the dead should shave themselves, take bath and begin the rites of the tenth day. The *Prayoga* depending on this naturally speaks of shaving first and afterwards the rites of the day. But neither *Äśwaläyana Sütra* nor the

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remaining *Bodhäyana Sütra* make any mention about the shaving. But *Äśwaläyana Gṛahya Pariśiṣṭa* prescribes the duties of the tenth day and then states that after the rites of the tenth day the mourner should be shaved and afterwards he should offer libation of water to the *prêta*[145]. *Bodhäyana Śeṣasütra* says that on the tenth day in the beginning itself the brow and the head of the mourners should be shaved. So it becomes clear that the difference of opinion arose only after the *sütrakäras Grruḍa Puṛṇa* prescribes shaving on the tenth day but it doesn't say whether the shaving should be done in the beginning or at the end of the day[146] . *Vyäsa Smṛiti* says "*Kuryädante*"- suggesting a shave at the end of the rites of the tenth day. It also makes it clear that one cannot be free from impurification [*Äśauca*] unless one is shaved[147].

Praskara Smṛitikäras say that shaving has to be done in the forenoon of the tenth day and then the mourner should take bath with his clothes on,offer *dharmodaka* and then observe the other rites of the day[148].

Nirṇaya Sindhukäras have made an analysis of all these different opinions. According to some *dharmaśästrakäras* the statement "*Kuryädante Yathävidhi*" in *Vyäsa Smṛati* doesn't mean the end of the rites but means the end of the impurification [*Äśauca*]. Because the hymn comes in the chapter on *Äśauça* and the critics accept and analyse details chapterwise. To take "*Kuryädante*" to mean at the end of *Äśauça*" is convenient to the *äśwaläyana Prayogakäras.* sauca begins with the death of the person and the daily rites begin with the cremation of the body and continue till the tenth day. All these ten days he has to be "*Äśauçnte*". He takes up the duties of a mourner after shaving on the first day and so "*Äśaucnte*" means the end of the rites of the tenth day. Since the mourner has to complete his duties first he cannot have a shaving until the rites of the tenth day are

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over. So it seems right to shave oneself only after the rites of the tenth day are over.

Still we cannot refuse the prescription of the *Bodhäyanas* outright. In this regard, *Devala Smṛiti* says that the mourner should leave his hair, beard, nails etc. out side the village[149]. *Praskara Smṛiti* too supports this view saying that in the beginning of the tenth day itself the mourner should shave himself, take bath with his clothe on and offer *Dharmodaka*[150] etc.

Bodhäyana Pitṛamedha Śeṣaśtra says that on the tenth day the mourner and other relatives should shave themselves except for the arms, brows and locks on the crown[151].

Bodhäyana Sañjīvini Ṭikäkäras too say that on the tenth day after offering the rice balls the sons of the dead should gather the necessary spices and other things, go to the river bank and get themselves shaved[152].

All these statements of *Śeṣaśtra, Praskara Smṛati, Devala Smṛati* etc. point to the fact that the shaving has to be done in the beginning of the tenth day itself.

However, the daily rites are to be observed even on the tenth day and there are a few special rites meant for the tenth day itself. *Bodhäyana Prayogakras* do not say anything about the daily rites but we find a statement meaning 'after the offering of the rice balls on the tenth day'. After that shaving and other rites are mentioned[153]. This means that the daily rites of the tenth day have to be observed and after that before beginning the rites meant for the tenth day shaving has to be done[154]. By doing this we can bring about a compromise between *Äśwaläyanas* and *Bodhäyanas*. Still *Gobhila Smṛiti* and *Bodhäyana Pitṛamedha Śeṣaśtra*

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states clearly that the shaving should be over before the dissolving of the. [*Śilavisarjana*] *Sila*. But according to *Äśwaläyana Prayoga* and according to the *Pariśiṣṭa* and *Smṛiti* etc. based on them the shaving has to take place only after the dissolving of the *Śila*. We have to accept this difference just as "*Udite juhoti*", "*Anudite juhoti*" are acceptable. Since relief from all kinds of impurity that started with death of the persons is essential; shaving is needed either in the beginning or at the end.

Agha-Śänti Homa [Sacrifice for expiating sin]:-

The ritual of the tenth day includes *Agha Śuddhi* [Expiating Sin] *homa*. This *homa* has to take place after the offering of the rice balls and the worship of the stone [*Śil püja*]. The *homa* must be performed in a place between the village and the cremation ground[155]. But *Äśwaläyana Prayoga* begins with the daily rites, then offering of rice balls to *prêta, prêtasakha,* and *prêta Räja*, then libation of sesame water, dissolution of the stone, offering of libation of water. Then they must get themselves shaved, take bath, comehome and take meals[156]. *Bodhäyana Veṅkaṭeśiya Prayoga* says that only after completing the *Agha Śuddhi Homa* the mourners have to take bath, go home, prepare *pañcagavya* and drink it and only after this the tenth day's rites come to an end. According to this analysis '*Agha Śänti*' is an inseparable part of the rites of the tenth day. But this is not mentioned by the *Äśwaläyanas* and so how can the tenth day's rites be considered to be complete? without completing it how can the eleventh day's rites be performed? But Äśwaläyanas describes the eleventh day's rites without making any reference to *Agha Śuddhi Homa*. So this aspect requires detailed consideration.

Äśwaläyanas Apara Prayoga is based on many books of which *Äś-waläyanas Gṛhya Pariśiṣṭa* is also one. In these *Pariśiṣṭas* we find many

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detailed descriptions of aspects which are merely suggested in the *sutras*. So it is better to consider what is described in the *Pariśiṣtas* regarding the rites of the tenth day. Here also we find the mention of *Prêta, Prêtasakha, Vaivaswata*, offering of rice balls, sesame water, *baliharaṇa* etc., shaving, take bath in the river, offering libation of water, taking food in one's own house etc. But there is no mention of *Agha Śänti Homa*. This *pariśiṣta* is base on *Äśwaläyana Gṛhya Sütra*. This begins with the statement has to be done and continued[157]. If we analyse a few *sütras* here beginning with the one referring to the performing of *Śänti Karma* upto the 14th part of the same chapter we find expressions like "*Anuḍuḥ Skin*, cowdung, butter, *Kuśägrass*[158] etc. and hymns like *"Imam Jevebhyah"*, *"Imnri Vidhavah....."* etc. From the analysis of these expressions and the 18th *Süthra* which gives the hymn - *"Apanaḥ Śośunadagham"* it becomes clear that *Agha Śänti Homa* is prescribed by the *Sütrakäras*.

According to *Bodhäyana Veṅkaṭeśiya Prayoga* on the tenth day after the daily rites rice balls are offered to the *prêta*. After that fire is to be lit in a place somewhere between the village and the cremation ground and *Agha-Śänti Homa* has to be performed. As a background to this we have the seventh *Sütra* in *Bodhäyana Gṛhya Sütra* with *Sañjīvini Ṭika*, which states, "*Aṯth grma smaśnayormadhye.*" An ancient *Gṛhya Sütra* of *Bodhäyanas* printed at Mysore Oriental refers to *Agha Śänti* with the words "*Atha grähneṣyanupakalpayate*" and continues to state as is done in *Agha-Śänti Homa* that the things like "*Anaḍuhaçarma,Śami-Śkha, Aśmna, Sruk, Sruva*, are to be collected, since these things are used in homa only, it is clear that they are to be collected for the sake of the *Agha Śänti Homa* itself. The next sentence in the book says "*Atha Antareṇa Grmasça, Smaśnasça Tadvratha laukikgni mupasamdhäya*" meaning that the

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śäntikarma has to take place somewhere between the village and the cremation ground. Besides the other *mantras* mentioned in this *prayoga* such as "*Nahi te agne tanuvai Pürvam*", *"Apna Śośunadagham im-ejivavimrataih*" "*Ydanjana traikakudam*" also seem to accept the *Śänti Karma*. So it is right that the *Bodhäyana Prayoga* prescribes *Agha Śänti Homa*, according to the opinion of the *Sütrakäras*.

Meanwhile if anyone argues that *Agha- Śänti Homa* need not be performed since it is not prescribed by *Bodhäyana pitrmedha Śeṣa Sütra* he is not acceptable, *Śeṣa Sütrakärs* have brought together matters implied in the statements of the *sütrakäras* and also those which are there in practice but not officially stated in the books - such is the opinion of the learned about the *sesa Sütra. Agha-Śänti Homa* is suggested by the *Sütrakäras* themselves. In addition *śeṣa sutra* prescribes *agha śänti homa* in the following words "*Sntva vpayitva Śänti homamkṛatva-Svobhüte Vṛaṣamutsrajya*". The words refer to the rites of the tenth day and it refers both to the shaving and *vrasotsarga* of the next day. In between come the words "*Śänti Homamkratva*". So the words refer only to *Agha Santi Homa* and cannot refer to anything else.

Bodhäyana Veṅkaṭeśiya Prayogakräs say that the mourner should use the words "For the expiation of the sin of my father/mother who is now in the form of *prêta, I am going to perform a homa before performing Agha-Śänti Homa". Bodhäyana sütra* says that mourner should say "*Mratasya Grahasthadharma präptyartham daśamehani kartavyam homam karişye*" meaning that the *homa* is performed for the sake of the dead obtaining *Gṛhastha dharma. Bodhäyana Veṅkaṭeśiya Prayogakäras* too mention this and they put it within brackets.[159] In *Bodhäyana Sütra* printed at Mysore oriental Library this matter is not stated as a duty but is implied

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in the statements there. *Gṛhya karma samuccaya Prayoga* (*gokarṇa* copy) depends on this *sutra* and includes *Śänti Prayoga*. It also says that the mourner should say "for the sake of expiation of sin of my relatives and myself, I am going to perform this *homa*". Thus we find some difference in the way of doing *saṅkalpa* as prescribed by the *prayogakäras* mentioned above and *Bodhäyana sütras*. Hence it demands consideration.[160]

If we analyse the 7th *sütra* of the chapter on rites of the tenth day in a book which includes criticisms of *Bodhäyana Sañjīvini* we find the line "*Mratasya Gṛhasthadharma präptyartham daśamehani Kartvyam homam kariṣye*". It prescribes the *homa* on the tenth day for the sake of obtaining *Gṛahastha Dharma* for the dead. In *Gṛhya karma Samuccaya* based on *Bodhäyana sütra* [Mysore Oriental] we find a statement "*Jñätinam mamaca sarveṣäm agha nivratyartham Śäntihomam kariṣye*" suggesting that the *homa* is performed for the sake of the expiation of the sin of the relatives as well as the mourner himself. In the former the purpose of the *homa* is the dead person while in the latter it is the mourner and his relatives. *Smṛitikäras* do not say anything about this. But if the person has died at an inauspicious time its effect would be not only on the dead but will pass on to his children and relatives. To neutralise its effects and for the welfare of the entire family "*Käla Doṣa*" *Santi* is performed. Since the rites are considered to be inauspicious and the rites performed during the ten days beginning with the death of the person come to an end only on the tenth day it is necessary that the mourner and his relatives should get themselves freed from the inauspiciousness- caused by the death. Only then they will become eligible to perform other auspicious rituals. Hence the statement that *Agha Śänti homa* is performed for the expiation of sin of the mourner and his relatives seems reasonable and more acceptable.

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If we do not accept this we will have to accept that the *homa* is performed for the sake of obtaining *Gṛhasthadharma* for the dead. Then it seems right to perform the *homa* as soon as the death of the person. But then the question arises whether the *homa* is to be performed or not when bachelors [both who have undergone the ceremony of wearing the sacred thread and those who are to undergo it] die. To avoid all these things it is better to accept the commonly recommended opinion that the homa is performed for the expiation of sin of the relatives and the mourner himself. Since the *Bodhäyana Sütra* including *Sañjīvini Ṭika* is considered to be new its opinion can not be authentic.

Äśwaläyanas, can either perform the "*Agha-Śänti Homa*" or not. The *Sütrakräs* and *prayogakras* have not accepted it but it is in practice in certain places and it is performed for the expiation of sin and hence it is acceptable. However, even if it is not performed the funeral rites are not considered incomplete as this *homa* is not mentioned by *Äśwaläyana Sütrakäras*. But the *Bodhäyanas* have to perform this *homa*. Because it is considered to be a part of the funeral rites. The followers of *Säma Smärta Mañjari Prayoga* based on *Jaimini Sütra* and the followers of *Räṇäyaniya Śäkha* too have to perform this *homa*.

Bodhäyanas say that on the tenth day after the *Agha Śänti homa* the *prêta Śila* should be dissolved with the *mantra* -"*Imam Jivebhyaḥ*" in a place between the village and the cremation ground. [Where one has performed the *homa*]. *Äśwaläyanas* have not prescribed the agha *Śhanti homa* so they say that the *prêtaśila* should be dissolved in water after the offering of the rice balls on the tenth day. Thus, once again, there is difference of opinion. However this does not affect the funeral rites much. We find, in practice, the dissolution of broken statues and flag posts either

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somewhere in the forest or in water. The same we find prescribed in *Śästräs* also. Where there is water such things are dissolved in water and where there is no water they are flowing in the middle of the village itself.

According to the *Äśwaläyana Prayogakäras* the rites of the tenth day include "*Dharmodaka*" libation of water thrice in the name of the *preta* offered by the relatives and friends. *Bodhäyanas* do not accept this. All these libations are included in the offering of rice balls and sesame water itself and is not separately mentioned. Hence "*Dharmodaka*" is compulsory for the *Äśwaläyanas* but not so for the *Bodhäyanas.*

The *Äśwaläyana Prayogakras* say that on the eleventh day the mourner has to take bath and before performing *Vṛaṣotsarga, Ekoddiṣṭha* etc. He has to perform a *pañcagavya homa* and drink *pañcagavya* or at least drink *pañçgavya.* But this is not accepted either by *Bodhäyana Veṅkaṭeśiya Prayogakras* or by *Bodhäyana sütrakäras.* However, they prescribe the drinking of *Pañcagavya* at the end of *Agha-Śänti homa.*Thus drinking of *pañcagavya* is prescribed by both *Bodhäyanas* and *Äśawläyanas.*

Äśwaläyana Prayogakäras state that after the drinking of the *pañcagavya Pañcähdisnti, Vṛaṣotsarga, Mahikoddiṣṭha śräddha* one has to perform *Rudragaṇa Śräddha, Vasugaṇa Śräddha, Ṣoḍaśa mäsika Śräddha* and give charities. *Bodhäyana prayoga* says that on the 11th day *dhaniṣṭhä pañcaka śänti, vṛaṣotsarga, nava śräddha, Ekoddiṣṭha śräddha* and *ṣoḍaśamäsika śräddha.* Thus in this two *prayogas* we find differences in the prescription of these *śräddhas,* whether they are a must etc. *Bodhäyanas* only suggest them whereas *Äśwalyanas* give them more stress and prescribe more such rituals. Hence an analysis of this matter has been taken up here.

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The *doṣas* like *Tripuṣkara*, *Dhaniṣṭhapañcaka* etc are caused by the stars at the time of death. The moment the person finds himself on the verge of death all his relatives get defiled [polluted]. Then the chief mourner has the right only to do *prêtasamskära*. He has no right to do any expiatory or propitiatory rites. However, the evils caused by the stars at the time of death will have to be done away with before the *prêtasmskära*. Thus here is a dilemma catsed. only those who have the right can take up a ritual and only then the religious sacrifice will give the desired result. Without proper right if a ritual is observed that will go in vain. So one has to perform the expiatory rites and then take up the cremation of the dead which is not possible according to the scriptures. Hence the chief mourner has to take a solemn vow that he would perform the expiatory rites. Then he has to do penance [*krachrcharaṇa*] to obtain the right for cremation and then only he can perform the funeral rites.

Since he has taken a vow that he would perform the expiatory rites after the period of pollution is over he has to do them on the 11th day. Thus it seems right that on the 11th day he should perform the *śäntikarma* first and then only take on to *vṛaṣotsarga*.

Śruti, *Smṛiti* and *Purṇas* opine that to relieve the dead man from *Prêtatva*[161]. *Vṛaṣotsarga* [setting a bull free] has to be performed. There are two types of *vṛaṣotsarga*. One is *Käṁya vṛaṣotsarga*, the other is *prêtatva vimoçana*. The former is to be performed on auspicious days like the fullmoon day in *kärtika mäsa* [162] etc. The latter meant for *prêtatva vimoçana* has to be performed on the 11th day it self [163].

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Similarly these scriptures also tell us that on the 11th day *Ekoddiṣṭha Śrāddha* also will have to be performed[164]. The *Kṭyāyani smṛiti* says that whether the mourner is polluted or not he has to perform the *Ekoddiṣṭha Śrāddha* on the 11th day itself[165]. Similarly the *Navaśrāddha* also has to be done on the 11th day. Thus there are three rituals to be observed simultaneously. So we have to decide the order in which these are to be performed. Let me take up this here.

The Rites of 11th day:-

On the 11th day in the morning the entire house is smeared with cow-dung. The earthen pots are all abandoned. All family members take *Saçelabath* [from top to bottom or wetting top hair] and after *Āçamana* [Sipping water ten times] the chief mourner and all others take *Pañçagavya*. After *Pañçaka* and *Tripāda Śānti* performance [if they are necessary], *Vṛaṣotsarga* sacrifice is performed. It is an independent rite performed according to *sthālipaka tantra*. Three oblations are offered respectively to *Rudra*, *Soma* and *Indra*. A male and female cow are the let loose after due prayers in honor of *Rudra*. *Vṛaṣotsarga* sacrifice is performed outside the home.

After *Vṛaṣotsarga* Sacrifice at the boundary of the village the chief mourner and his brothers perform the *Mahikoddiṣṭha- Śrāddham*. It involves the following steps:-

1) *Saṅkalpa.*
2) *Laukikagni Pratiṣṭhāpana.*
3) *Parisamoohana, Paryukṣaṇa* and *Paristaraṇa*
4) *Agni Alaṅkaraṇa.*
5) *Kṣaṇa* etc. [*Nimantraṇa* or *Kṣaṇa*] [appointment of another duty; appointing some one alse]
6) *Anna nivedana.*

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7) 32 oblations in the sacred fires.
8) *Agni sameepe piṇḍa pradhäna* for the appeasement of the *Prêta* followed by the offering of the *Tilodaka, Añjanbhyañjana, Pädya, Arghya,* etc.
9) After due prayers ending with *'Anädhinidhana' mantra.*
10) The *Paristaraṇa* is removed *Parisamoohana* and *Paryukṣaṇa* is performed. Fees are offered to the priest followed by the *Brähmaṇatarpaṇa.*

Bodhäyana says on the morning of the 11th day the 10 day mourning for the dead comes to an end. *Pañcagavya* is taken by all the mourners, new *Yajñopaveeta* is worn and *Puṇyähavächana* is performed. Then the *Vṛaṣotsarga homa* follows. But if the death has taken place when the moon was in any of the five constellations beginning with *Dhaniṣṭha* the chief mourner should get *Dahniṣṭhapañcaka maraṇa Śänti* performed before *vṛaṣotsarga homa. Puṇyaha* is recited once again for *Dhaniṣṭha pañcaka homa.* Priests are then chosen to perform the *homa* and *Kalaśäräḍhana.* On a heap of rice five pots are placed along with 5 golden Icons [[illegible]-*Prathima*] *Vasavaḥ, Varuṇaḥ, Ajaika pädyaḥ, Ahirbudhnyaḥ,* and *püṣa* are then worshipped in these *Kalaśas.* The 9 planets are then worshipped, in a specific *maṇḍala.* This is followed by *Dhaniṣṭha pañcaka homa.* The *homa* is performed according to detailed *Äghäravattantra.* The central *Pakvahoma* is offered to *savita.* This is followed by 10 oblations of clarified butter, two each of the five foods of the five constellations beginning with *Dhaniṣṭha* ending with *Revati.* Then *tiläkshata homa* is offered to the same god and also to the 9 planets with their *Adhipratyädi Devatas.* Again sesame is offered in the fire to *Dhaniṣṭhapañcake Devatas.* Then *caruhoma* is offered to 14 [fourteen] forms of *Yama.* This is followed by *Swiṣṭakrat homa* and *Purṇähuti.* The planets are worshipped again. Tender coconut water is offered to them as *Arghya.* Milk with *sarvauṣadha* is offered as *Tarpaṇa* to the five *Dhaniṣṭhapañcaka* gods and *Prêta* and *Prêta gaṇa.* The *Säntihoma* thus concludes followed by the offering of sesame oil filled in a brown vessel to a *Brähmaṇa.* Black gram [*Mäṣa*], Green gram [*Mudgah*] millet [*Yavah*], Paddy [*Vrihyah*], and *Priyangu* are offered to *Brähmaṇas* as part of the *homa.* This is followed by *Kalaśa Märjana,*

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kalaśadäna and conclusion of the *Dhaniṣṭha Pañcaka* sacrifice.

Vṛaṣotsarga or Leaving a Bull free to roam to please God Rudra:-

On the 11th day two hours after sun-rise all the mourners take bath and the chief mourner wears a *Pavitra*, performs *Pränayäma* and *Saṅkalpa*, *pravaṇa Manträçamana* and *Mantraprokṣaṇa*. *Pañcagavya* is then consume followed by *puṇyähaväcana*. With this the period of mourning comes to an end. Then after another *puṇyäha* of the *Vṛaṣotsarga* the chief mourner makes *Saṅkalpa* for "*Vatsa tariya Sah Vaivahena Viddhina Vṛaṣotsarga homaḥ*". Priests are then appointed for the purpose. The Bull is decorated with *Gandhäkṣata Vastra* etc. This is followed by the *homa* in the *Äghäravattantra*. In the *Kalaśa* eleven *Rudras* are worshipped. The *Kalaśapüja* to the east of the *homa maṇḍala* follows the offering of the *Agnimukha* oblations. After offering *Ṣoḍaśopaçras*, *Pakvahoma* is performed in the sacred fire to *Püṣa*. 26 oblations of clarified butter follow *pakvahoma*. Then comes *swiṣṭakrata* and *Jayädi homa*. The *homa* is concluded after the usual rites. After *Kalaśamärjana*, *Kalaśadäna*, *Vṛaṣotsarga* or the rite of leaving bull free takes place in the following manner:-

1) The Bull is taken round the sacred fire.

2) The Bull and the cow are then washed and worshipped.

3) Holding the tails of the cow and the Bull together a stream of water is poured to celebrate the *Däna* of the cow and the Bull.

4) On the right shoulder of the Bull the picture of '*Śivaliṅga*' is drawn and *Rudra* is worshipped offering in the end eight [8] *tarpaṇas*. The Bull is then made to drink the remaining water.

5) Prayers are offered to *Śiva* and *Pärvati*.

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6) Then the Bull is made to stand facing the 4 directions one after another and is assured of its freedom to room around freely in the company of cows.

7) Then the Bull is made to drink water again.

8) Holding tail of the Bull in the left hand water is poured down taking the name of the dead person for the satisfaction and happiness of the dead person.

9) Then the Bull standing in the middle of the cows is addressed in four manners.

10) Then the Bull on its way is addressed.

11) Then the Bull standing in the middle of the cows is once again addressed in four *mantras.*

12) On the right thigh of the Bull the *Śivaliṅga* size space is burnt with a red hot iron bar and the Bull is let to go.

13) This is followed by giving away a water jar, sesame and clothing to *Brähmaṇas.*

14) On that day 12 or 8 *Brähmaṇas* should be fed for the fulfilment of *Vṛaṣotsarga* rite.

Ekoddiṣṭa Śräddha:-

Ekoddhiṣṭha Śräddha is eleventh day homa performed after *Vṛaṣotsarga* having performed *Äçamana* and *Pränäyama* the chief mourner performs the *Ekoddiṣṭha homa* also called '*Ekaha homa*'. This entire

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performance is done with the sacred thread worn on the left shoulder. The sacred fire is established and the homa is performed according to the *paitraka Tantra*,. which includes among others *Brahma, Agnimukha homa, Aghära çakśaśi homa, Jayädi homa* etc. At the time of the *Pätrasädana* a vessel for *Tilodaka* is also kept. Rice is cooked in the sacred fire itself. After *Agnyalaṅkaraṇa* sesame water is offered on sacred fire. A few cinders are taken away for the *sthaṇḍila* and placed in the south and *Pakvähuti* offered there on the cinders in the name of the dead person that is the *prêta*. Then the oblations of the clarified butter are offered on the fire with *Purus askta mantras*. 18 in number. Once again uttering each *mantra* twice 18 oblations are offered. This is followed by another 18 oblations of *Ajyähuti*, reciting each *mantra* once as in the first case. Then sesame water is offered to the sacred fire. To the west of the fire *Darbhägrass* is strewn. Over it *tilodaka* is offered. A large '*Vikira Piṇḍa*' is placed with sesame water placed on it. Near *Vikira Piṇḍa* once again- *darbha* is strewn, sesame water is sprinkled and in the name of the *Prêta Piṇḍa* is offered *piṇḍa* is *Ädyamäsika Śräddha*. Over the *piṇḍa* sesame water, *Añjanabhyañjana*, honey, *Gandha*, Garments, *Bali*, sesame water, Rice are offered one after another. Reciting the *mantra* sesame water is sprinkled around the *Piṇḍa*. Then *Pañçamṛita* is offered to the satisfaction of the *Prêta*. *Dakṣiṇa* is given to the *Brähmaṇas* and their blessings are sought. *Piṇḍa* and *Bali* are then removed and offered to crows.

This is followed by the performance of *Swiṣṭakraddevatädi homa śeṣa* and *viṣṇusmaraṇa*. After a bath the mourners return home, take bath, drink *Pañçagavya*, wear a new *Yajñopaveta* recite *puṇyäha* and prepare for *Ṣoḍaśa mäsika Śräddha*.

[**Vikira Piṇḍa**:- *Piṇḍa Pradäna* is very essential to free an *ätma* from

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Prêta life. Some times a few persons in a family die without any heirs. In such cases the *prêta*, will not be freed. However, it is the responsibility of the family to see that all tmas get freedom from *Prêta* life. So *Vikira piṇḍa* is practiced. Here the chief mourner offers *piṇḍa* to all those *prêtas* belonging to the family who had no heirs to offer them *piṇḍa.*]

Garuḍa Purāṇa which is an authority on funeral rites says that on the eleventh day first of all a *Śrāddha* has to be performed referring to the *prêta* by uttering the name and *Gotra* of the *Prêta*. After *Ekoddiṣṭha* bed and such other things should be given in charity and then a bull should also be left free. The features of the bull to be so left are also described in it.[166]

In *Bodhāyaṣna Sañjīvini Ṭika Sūtra* it is stated that *Vṛaṣotsarga* is a part of the ritual of the eleventh day. 8-9[167] *Sūtras* relating to *Ekādaśaḥ* chapter describe in detail the need for and the method of *Vṛaṣotsarga*. After that the mourner has to take bath, offer evening prayers, get the house purified and sprinkle holy water on one self and all over the house[168]. The *Sūtrakāras* of this *Sūtra* have prescribed *Puṇyāha* and is the last of the *Puṇyāhas* to be performed during the course of the funeral rites. Since *Ekoddiṣṭha* is a special ritual - which has to be performed on the eleventh day, the usual rule of observing Puṇyaha can be overlooked.

Still, *Prayogakāras* like *Bodhāyana Veṅkaṭeśi* etc. mention *vṛaṣotsarga* first and then speak about *Ekoddiṣṭa Śrādda*. It means that after the *homa* for the appeasement of *Dhaniṣṭha Pañcaka*, *Vṛaṣotsarga* has to be taken up and after it the *Ekoddiṣṭha*. If we follow this it goes against the opinion of the *Purāṇas* which come prior to these *prayogas*. So an analysis of the matter is necessary.

Since the peace rituals like *dhaniṣṭha pañcaka* are to be performed at

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the end of the *Sütra* [impurity caused by death], all *Prayogakäras* prescribe that *vṛaṣotsrga* has to be performed before *dhaniṣṭha pañcaka* since the term *Sütakänte* is used referring to the end of the impurity caused by the death This accepted by all.

Vṛaṣotsarga is not mentioned by *Äśwaläyana Sütra, Gṛhya Pariśiṣṭa* or *Äśwaläyana Kärika*. The *Äśwaläyana Kärikäkäras* describe the rituals of the tenth day and then say that on the next day *Ekoddiṣṭha* has to be performed.[169] There is no mention of *Vṛaṣotsarga* here. In *Bodhäyana Sütra* too we do not find any mention of this. *Bodhäyana Śeṣasütrakras* too do not state this clearly. Still the book containing *Bodhäyana Sañjīvini Ṭika* says in its 1-14-8th *sütra* that on the eleventh day to enable the *prêta* to obtain *Pitṛuloka* after being freed from all sins, *Vṛaṣotsarga* has to be done[170]. There is no mention of *Vṛaṣotsarga* in any ancient *Sütrakras*. *Śankha, Päraskara* and others who came after the *Sütrakras* accept *vṛaṣotsarga* as obligatory. *Garuḍa Purṇa* too considers *Vṛaṣotsarga* as a duty to be performed on the eleventh day.171-172-173 But to decide whether *Ekoddiṣṭha* has to be completed first or *Vṛaṣotsarga* we have to depend on the words of the *Smṛitikäras*. *Śankha Smṛiti* prescribes *Ekoddiṣṭha* after *Vṛaṣotsarga*[174]. *Prayoga Säravali* too accepts this[175]. *Sañjīvini Ṭikäyukta Bodhäyana Sütra* 1-14 - mentions *Punyäha-väcana* after *Vṛaṣotsarga* but this doesn't refer to the last rite of *Śuddhi Puṇyäha*.

Bodhäyana Gṛhyakarma refers to *Puṇyäha* with almost all main rituals. *Puṇyäha* is to be performed before *Ekoddiṣṭha* and similarly after *vṛaṣotsarga*. So it does not oppose the opinion that *Ekoddiṣṭha* has to take place after *vṛaṣotsarga*.

Smṛitikäras speak about *vṛaṣotsarga* and *Sütrakras* about *Ekoddiṣṭha*. Since *Śräddha* has to be observed at midday and there is no time fixed for

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vṛaṣotsarga it seems better to perform the latter first.

We get examples of many instances where *Bodhäyanas* respect the method followed in practice. As far as the above mentioned rituals are concerned we find people performing *Vṛaṣotsarga* first and then only *Ekoddiṣtha*. Since *Garuḍa Puräṇa* mentions the duties of the eleventh day without giving priority to anyone of them it is only proper that *vṛaṣotsarga* should take place first and then *Ekoddiṣtha*.

Äśwaläyana Brahmakram Samuccaya prescribes *Rudra-Gaṇa Śräddha* and *Vasu-Gaṇa Śräddha* after the observation of *Ekoddiṣtha* and *Mahikoddiṣtha Śräddhas*. According to them these rites are meant for the attainment of a better other world together with the deliverance of the *prêtatma*. While performing *Rudragaṇa Śräddha* the eleven facts of *Rudra* such as '*Ahirbuhnyakapäla, Rudra* are worshipped. Eleven *brahmins* are invited, fed, given charity in cash and kind.

While addressing the hymns to *Rudra* the sacred thread should be worn on the right side and while addressing the different faces of *Rudra* the sacred thread should be on the left side[176]. These two *Sraddhas* are not accepted by the *Veṅkaṭeśiya Prayogakäras* nor by the *Bodhäyana Brahmakarma Samuccayakäras*. They are not mentioned even in the *Bodhäyana Sütra*. *Śeṣaśästrakäras* and *prayogakäras* too have not accepted this. However this cannot be an excuse for not observing these rites. Among the *Äśwaläyanas* too the *Sütrakäras, pariśiṣṭakäras* and *Kärikäkäras* have not mentioned these rites. But *Prayogakäras* and the **Bhägirathi Publishers** have accepted them. So even if the *sütrakäras* have not mentioned them the *prayogakäras* can accept them.

Let us now examine the background to these rites. *Śätätapa Smṛiti*

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makes a reference to the need for pleasing even *brahmins*, feeding them with rice, honey and milk[177]. Similarly '*Präçetasa Smriti*' says that if due to non-availability of necessary things *Vrasptsarga* cannot be performed then eleven *Rudras* should be worshiped[178]. In addition to it a sweet dish with milk [*Pyasam*] should be prepared and served to eleven *brahmins*[179]. *Garuda Puräna* does not make any reference to this. "*Vyäsa Smriti*" says that to please *Rudra* on the eleventh day eleven *brahmins* should be given gifts in charity [180-196].

Äswaläyana Brahmakarma Samuccayakäras have accepted many things prescribed by the *smriti- Puränas* though not stated by the *sütrakras*. They do not find them contradictory. Though not stated in the *Sütrakäras*, *smriti*, "*Sätätapa*" etc. are acceptable. Hence it cannot be considered wrong on the part of the *Äswaläyana Brahmakarma Samuccayakäras* to accept *vasugana,Rudragana Sräddha*.

However, it is surprising to find that in many matters such as *vrasotsarga Bodhäyanas* depend on *smrities* such as *vyäsa, Paräsara* etc. While in the matter of *Rudragana Sräddha* they have not accepted *Sätätapa*'s *vacana*. Besides the *Prayogakras* too have not accepted *Bodhäyana Sütrakäras*.

If we analyse the background to this we find a big time gap between the time of the *sütrakäras* [*Venkatesiya* and others]. As a result some of the rites were prescribed on the basis of what the *prayogakäras* found in practice. Thus some of these rites are mixed up with those stated by the *sütrakäras* and those in practice. When they found it difficult to give up the rites already in practice thy tried to support them with whatever background they found. Thus, in the matter of *Rudragana Sräddha* the stand of the *prayogakäras* seems to be on account of their ignorance of what is

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stated by the *Bodhäyana Sütrakras.*

Thus *Rudragaṇa Śräddha* is accepted by *śätätapa, Vyäsa* etc., and stated by *Bodhäyanas* themselves. Besides their purpose is really sacred. Thus *śräddhas* are observed for the attainment of a better world by the spirit of the dead after getting deliverance from *prêtatva.* So, to please *Rudra, Rudragaṇa Śräddha* should be performed just as *vraṣotsarga* is performed.

But there is a difference in the way of performance that is to be noted here. In this *śräddha* nobody has included rites like offering of rice balls, burning sacrificial fire etc. Only the worship of the *brahmins*, arranging a feast and giving charities are stated. This makes us guess that *Bodhäyana Prayogakras* considered it unimportant and didn't accept them. However, the observation of this *Śräddha* doesn't come in the way of the performance of funeral rights. Since it is not at all harmful, but to some extent useful, it is better to accept it.

The sixteen Mäsika Śräddha are the following:-

1) *Ädya Mäsika*
2) *Üna Mäsika*
3) *Dwitiya Mäsika*
4) *Traipkśika Mäsika*
5) *Tritiya Mäsika*
6) *Çaturtha Mäsika*
7) *Pañçama Mäsika*
8) *Ṣaṣṭa Mäsika*
9) *Ünasan Mäsika*
10) *Saptama Mäsika*
11) *Aṣṭama Mäsika*
12) *Navama Mäsika*
13) *Daśama Mäsika*
14) *Ekdaśa Mäsika*

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15) *Dwdäśa Mäsika*
16) *Ünäbdhika Mäsika*

The *Ṣoḍaśa Mäsika Śräddhas* are performed together in *Samäna Tantra.* Either Sixteen or less number of *Brhmins* are offered *Kṣaṇa Pädya, Arghya, Äcamana, Anna Sopaskara* and *Dakśiṇa.* After *Brhmaṇa Bhojana* Sixteen *Piṇḍas* are offered worship with sesame, *añjana*, flowers, *Tuasi* and *Bringaräja* leaves. At the end comes *Brahmärpaṇa.* This *Ṣoḍaśa Mäsika Śräddhas* are all performed together at once on the 11th day to facilitate the performance of *Sapiṇḍikaraṇa Śräddha* on the following day.

After the *Ṣoḍaśa Mäsika Śräddha* and prayer to *Sapiṇḍikaraṇa* either on the 11th or 12th day *Daśadänas, Aṣṭa Dänas* and *Upadänas* are given by the chief mourner to different *Brhmaṇas.*

The Daśadänas are:-

1) Cow
2) Land
3) Sesame
4) Gold
5) Clarified butter
6) Clothing
7) Grains
8) Jaggery
9) Silver and
10) Salt.

The Aṣṭa Dänas are:-

1) Cooked Rice
2) Water Pot
3) Cow
4) Clothing

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5) Land 6) Bedding
7) Umbrella and
8) Seating

Upa Dänas are:-

1) Cooked Rice
2) Water Pot
3) Sandals
4) Water jug
5) Umbrella
6) Clothing
7) Walking stick
8) Metal rod
9) *Agnistika*
10) Lamp
11) Sesame
12) Betel leaves and nut
13) Chandana and
14) Garland.

The Ṣoḍaśa Mäsika Śräddha is performed in the following manner:

On the 11th day after *Ekoddiṣṭha Śräddha Puṇyäha* is recited. 16 *Brhmaṇas* are appointed to play the role of the *Prêta* by proxy if the 16 *Mäsika Śräddhas* are to be performed all at once. *Śarera mantra Paṭhana* and *Brahma Daṇḍa Pryäsçitta* are undergone and *Saṅkalpa* for the *Ṣoḍaśamäsika Śräddha* is spelled out. A specially made *Sthaṇḍila laukikgni* is established for *Ekoddiṣṭha homa*, which is to be undertaken as part of the *Śräddha*. The *Paitraka Tantra* in this *homa* includes *unvdhana, Apasauya, Paryukśya, Paristaraṇa, Dakśinäñca pratisthpana, Carunirvapana, Ajya samskra, Sruva sammärjana*. After *Sritacarumbhigrana* the details of the *homa* are at once left behind. *Kṣaṇa* is offered. To the 16

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Brhmaṇas, Swgata is said, *Äsana* is offered and following the installation of the *Arghya Pätra. Arghya* is offered after *Ävhana*. After the detail the *Äradhana* of the *prêta* is offered by proxy. With the *Brhmaṇas* the chief mourner comes to the fire side behind the *sthaṇḍila* and offers the prominent *caru homa* to the *prêta* on the fire. Once again he retreats and comes to offer lunch to the 16 *Brhmaṇas* as is done in the usual *Śrâdha* rites. After they have eaten their lunch the chief mourner offers *tilodaka* and '*Vikira Piṇḍa*' This is followed by *Piṇḍa Pradäna.*

After spreading the *Darbhas* pointing south-ward right infront of him, the chief mourner offers 360 little balls of rice in the name of the *prêta.* In an *Adhikamäsa* the number increases to 390. In addition to rice ball he offers sesame water on the *Piṇḍas.*

In the same manner he spreads south-ward *Darbhas* once again and offers them 16 or 17 rice balls, One for the *masika Śräddha* every month. Sesame water *Añjana, Abhyanjana Madhu, Gandha, Vasämsi* are separately offered to 16 or 17 *piṇḍas.* In the East after spreading *Darbhas Bali* is offered along with sesame water. Then *Arghya Pätra* water is sprinkled over the *Piṇḍas. Pañcmrata* is then offered to the *Piṇḍas.*

This is followed by awarding *Dakśina* to the *Brhmaṇas* showing respect to them and bidding them farewell. *Piṇḍodwäsana* and *Balyudvsana* are followed by *Vyahṛati homa* in the fire burning *Pariastaraṇa* blades and all the other details, which bring the *homa* to an end. After *Brahmärpaṇa* all the *piṇḍas* are put in flowing water, *bali* is offered to the crows and mourners take bath before eating their lunch.

In this *Ṣoḍaśa mäsika śräddha* in the place of the 16 *Brahmaṇas* only their *Darbha* representations receive worship, food, *dakśiṇa* etc.

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Sapiṇḍikaraṇam:-

Sapiṇḍikaraṇa is the last prominent rite connected with obsequies. In recent centuries it is generally performed on the 12th day following a person's death. In ancient times it was a custom to be performed at the end of one full year. During the entire period of which the chief mourner lived in great austerity. The *sapiṇḍikarana* is the most important of the rites performed following the death of a person. It is second in importance only to the rite of cremation it self. The *sapiṇḍikaraṇa* is nothing but an elaborate *Śräddha*, in the process of which the *Prêtatva* of the parted soul is brought to an end. And the dead person is to hell to attain the state of the *pitṛu* with the devise *Vasurpa*. The outlines of the important ritual according to *Äśwalä̈yana* tradition is summarised as follows.

On the 12th day on the mourning:-

1) The chief mourner invites six or three *Brhmaṇas* to serve by proxy the role of:- a) *Vaiśwadevas*,

2) *Prêta*

3) The *Pärvaṇa manes.*

2) Then comes *Äcamana, Pavitradhrana, Deśakla Smaraṇa* and *Saṅkalpa* which reads like this "*Amukagotrasya Amukaśarmanah Pratasya Prêtatva nivratyartham amuka gotraih Prêtepitṛa pitmah prapitämahaih saha sapiṇḍikaraṇam mrataha dwädaśehani Parvaṇaikoddiṣṭan kariṣye iti sankalpya.*"

3) The *saṅkalpa* is followed by the usual rites of *Pärvaṇa śräddha*, like *Kalaśastpana, Vaiśvadeva Saṅkalpa mantra japa, brahmadaṇda* etc.

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4) Then *kśaṇa* is offered to *vaiśvadevas* specially known as *Kma* and *käla, prêta* and thirdly to the *prêta pitämahas.*

5) After *pdapraksalana* and *Äcamana* the invited *Brhmaṇas* enter the *śräddha desa* along with the *yajaman*, the chief mourner.

6) *Äsana* is offered and *Arghyapätras* are prepared and the entire course of worship is Undertaken for the *vaiśvadevas*.

7) Then *Prêtaradäna* is performed. During the offering of the *Arghyapatra* is emptied separately into the *Arghyapätras* of *prêta pitrapitamahhas*. This is an important rite in *Sapiṇḍikaraṇa-* The *Arghyapäta Samyojuna.*

8) The whole course of worship is an offer to the *Pärvaṇa manes.*

9) Then comes *Agnaukaraṇa* followed by [*Anna Nivedana*] offering food to *Vaishwadevas*, the *Prêta* and *Pärvaṇa manes.* After they eat their dinner *trapti Prasna* is asked.

10) This is followed by *Piṇḍapradhäna* to the *prêta* and offering of the rice balls to the *Pärvaṇa manes.*

11) Then with out *mantra Añjanbhyanjana* etc. are offered to the *Prêta piṇḍa*. The *Prêta Brhmaṇa* is then offered *daksina* with a request to depart from the *śärddha deśa.*

12) This is followed by the most important ritual of *sapiṇḍikaraṇa śräddha* - the *Piṇḍa samyojana* i.e. cutting the *Prêtapiṇḍa* into 3 pieces and adding to these pieces to *pindas* that had already been offered *barhis* to *Prêta prapitämahas.*

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13) Then comes the usual rites of *Prvaṇa śräddha* like the offering of the *lepa piṇda Ägräna, Bhakṣaṇa, Añjanbhyañjana* and *Sadbhirupastha.*

14) Then the *Brhmaṇas* recite the following statement-*Eṣavoanugatah Prêtah Pitrabhagamavaptavan, Śubham Bhavatu Sesnam Jyantam Cirajivinah*[181]. Here comes to an end the voyage of the *Prêta.*

15) Then *Vedika* is offered to *Äsomapa Devagaṇas* and lesser *Pitṛaganas.* Then comes *vayasa bali* offering.

16) *Tämbula dakśina* is then given to the *Brhmaṇas, Swadhvacana* is followed by *Brahmrpaṇa.*

17) The invited *Brhmaṇas* are treated out side the *Śräddha deśa*, the chief mourner prostrates before them along with others and forgiveness is sought for lapses of for omission and commission.

18) *Sapiṇdikaraṇa Śräddha* then comes to an end with *Visṇusmaraṇa* and *Puṇyahavçana.*

In Bodhayana the process of Sapiṇdikaraṇa on the 12th day:-

1) Before commencing the *Sapiṇdikaraṇa Śräddha* the chief mourner should perform the usual *Äsnna, Mantraprokśaṇa* followed by *śarira ṣatka mantra japa* and *Brahmadaṇda präyasçitta* .

2) This is followed by *saṅkalpa* for the performance of *Sapiṇdikaraṇa,* which confers on the *prêta Samänodakatva* and *Śpiṇdya.*

3) After *saṅkalpa* in the south and in the north two fire altars are established. In the southern altar the chief mourner's *Aupasana Agni* is placed. In the northern after *laukikagni* is placed. Ag*noukaraṇa homa* is

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commenced and details upto the cooking of the oblation is covered in the southern fire first, in the northern fire next.

4) *Kṣaṇa* is offered to the *Viśwedevas* and the *manes.* After offering the *Pädya* the *Brahmaṇas* are welcomed home and worship is offered to *Viśwedevas* called *Käma* and *käla* .

5) Dead man's Predecessors that is the father, grand father, and great grand father then receive worship from the chief mourner.

6) Then the chief mourner offers worship to the *prêta* now represented by *Brahmaṇa* or *Darbhamaya kürca.*

7) After thus offering worship to the *Viśvedevas*, the ancestors of the *Prêta* and *Prêta* itself the chief mourner turns to the sacred fire and offers ready oblations in the *Dakśiṇa* fire.

8) Oblations are then offered in the northern fire addressed to the *Prêt'*.

9) Food is then offered to the *vaiśwadevas* represented in the *Brahmaṇas*, to the ancestors of the *Prêta* and to the *Prêta* itself. The idea is that the gods and manes receive the food by proxy. After the lunch of the *Brahmaṇas Uttaräpoṣaṇa*, *Hastakśälana*, *Äçamana, Arghya,* and *ṭrapti praśna* offered and mourners prostrate before the *Brahmaṇas* who bless them and permit the chief mourner to perform *Piṇḍa pradäna.*

10) *Darbhägräss* is strewn, sesame water is sprinkled. Oblation of *Paśçäd homa* are offered and with *Brahmaṇa* concerned *piṇḍas* are placed for *prêta pita pitämaha* and *prapitämaha.*

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11) On another *barhis a Pinda* is offered to the prêta also.

12) Now follows the special and most important rite of the *Sapindikarna Śräddha* mixing or *samyojana* of *Prêtrghya Pätra* with *Pitrarghyapätra Prêta Pinda* and *uttargni* with *Dakśingni*. First the water in *Prêtarghyapätra* is dropped into 3 *Pitrarghya Pätras*. Then with a rope made of *Darbhgrass* the *Prêtapinda* is cut into 3 pieces accompanied by *mantras*. And 3 pieces are joined to the *preta Pitrapitämaha prapitmaha pindas*. The *prêta* is now transformed in to *pitr*. Henceforth the word *prêta* is not uttered. If the *prêta* is offered worship in *Brahmana* by a proxy he is requested to leave and go home. *Pinda samyojana* is then followed by *Agnisamyojan* i.e. taking the *uttarägni* and placing it with the *Dakśinägni* in *Dakśingni* Altar.

13) The central rite is followed by the usual Procedure, *Pävana śräddha* i.e. the offerings of *mârjana* , *Añjana*, *Abhyañjana* and *vsmsi*. *Parvna püja* is performed followed by *upasthna* and *viraycana*.

14) *Sankshäna Jalparişeçana* is followed by the offering of the cooked rice *Bali* to the East of the *Pindas*.

15) *Akśayya Tilodaka* offering is followed by *Swadhävaçana* and offering of the *Pañcmrata* of the *Pindas*.

16) Clothing, cash, fruits, etc.etc. are then offered to the *Brahmanas* and blessings are sought from them.

The manes are then bid farewell, also the gods and the *visvedevas*. The *Pindas* and the *Bali* are then taken away and sommarise to the crows.

17) The chief mourner then completes the remaining rites connected

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with *Dakśingni homa.* And concludes the *Sapiṇḍikaraṇa Śräddha* with *Viṣṇu smaraṇa.*

Outside the house the mourners performing ceremony apologize to the *Brahmaṇas* for any mistake, prostrate before them and seek their blessings before bidding them farewell.

18) The mourners then offer *śräddhnga tila tarpaṇa* then they take bath, clean up the house, drink *pañcagavya* and wear new *Yajñopaveeta.*

19) To exclude all badluck and misfortune *Puṇyh* is once again recited with all the necessary details.

With this ritual *sapiṇḍikaraṇa* comes to an end.

On the same day or the next day *Patheya sraddha* is performed by the chief mourner.

Which in its minute form means the offering of rice, Vegetables coconut with some cash to a *Brahmaṇa,* who receives worship in the beginning. Then 13 *Brahmaṇas* are fed. And this is known as *Śravaṇārdhana.*

Käkabali:-

The religious rite called *śräddha* is one of the most controversial topics widely discussed today. Performance of *Śräddha* includes various aspects such as *Saṅkalpa,* feast to the *Brahmaṇas, Pänihoma* etc. Especially, *saṅkalpa, Bramaṇrcan* [worship of the *brahmins*] *brahmana bhojana* [finding them] *Päṇihoma* or *agnaukaraṇa, Piṇḍa pradäna* [offering rice balls] *Vikirapiṇḍa pradäna, käkabali* etc. are together called *śräddha.* There

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are different types of *śräddhas* - *Nityaśräddha*, *Naimittika śräddha* and *Asthi sañcayana* etc., done during *aparakarma*. *Śrddhas* can be observed either on a large scale [*sthüla*] or on a small scale [*sükṣma*]. If all the worships and offerings stated above such as feast to the *brahmins*, *agnipratiṣthpana*, *Piṇḍapradäna*, etc. are undertaken then such a *śräddha* is called *sthülaśräddha*. But, if the things necessary for all those rites can not be availed of, then *sükṣma śräddha* has to be performed. eg: *Hiraṇya śräddha*, *Ama śräddha* etc.

Among these major aspects of *śräddha Käkabali* is an important one. However, this particular aspect can be seen as practiced only by certain group of people. In some places this is not performed at all. Here is a brief narration of *käkabali* performance. The relative who is entitled to perform the *śräddha* has to bow down before the *piṇḍa* [*Piṇḍa namaskra*]. Then he must do *saṅkalpa* and sit facing the south direction with his left leg on the earth and the right leg raised till knee. He has to spread a little '*darbhägrass*' infront of the *piṇḍa*, pour a little sesame water on it and keep a banana leaf or '*paläśa*' on it. A little of each of the dishes prepared must be placed on the leaf. Then wearing sacred thread as usual [*Upavita*] he must recite the *Gäyatri mantra* and sprinkle holy water on it. Then he must go round it in the anti- clockwise- direction. Then he must utter the names and *gotras* of his '*pitṛs*' utter the word '*swadha*' and give away the offerings. Then he has to utter the words upon every *piṇḍa* including the *bali* and offer it sesame water [197]. Then he has to mix curds, honey, Ghee, milk and sesame seeds and uttering the words "*Ürjahamvahantiramratam.....*" he has to pour the *pañcämrata* on all the *piṇḍas* including the *bali*. Then he has to wear his sacred thread, pray to the *piṇḍa* and cast it off. After the *śräddha* the bali must be kept out side the house in a convenient place for the crows to come and eat it. It is believed that one's ancestors come in

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the form of crows and accept the offer.

The question is :- we believe in *Punarjanma* . Then how can the ancestors exist in the form of crows after their birth as some other beings?

Śruti smṛiti and *Ācārya* state clearly that a spirit takes birth again and again. A living being dies and takes birth again in the form of some other being depending upon his *karma*. That means one who is born has to die and take another birth after death. This goes on until he reaches salvation. When such is the case observing *śrāddha* appears meaningless. *Śrāddha karma* is performed in this world with the intention of satisfying the *pitṛs* in the other world. But if chose *pitṛs* have taken a different form of life how can the effect of *śrāddhakarma* reach them? Is it not absurd to do something that is of no use? How can the two concepts *śrāddha* and rebirth go together?

Our ancestors have also been aware of this conflict and have answered the question satisfactorily. It is compulsory for a believer to perform all the rites stated in *sruti* and *smṛiti. So he should not question their propriety. This is true with śrāddha* also. One has to perform this *karma*. Similarly "*Prêtanāma Parityajya yatha Pitṛ gaṇeviśet.*" menace the dead spirit is called *pitṛ* after s*apiṇḍikaraṇa*. Until *sapiṇḍikaraṇa* is done the spirit will be in the form of a *preta*. *śrāddha* is performed in the name of *pitṛ*. If one has not yet reached the status of *pitṛ śrāddha* is performed in the name of the *prêta* itself. As long as one is in the form of a *prêta* he can not enter the womb of another living being - meaning of the word *prêta* itself suggests this. While performing *śrāddhakarma* gods like *Vasu ,Rudra, Āditya* are invited as they are "*Abhimāni*" gods of *pitṛs* and are supposed to be representatives of *pitṛs* and the *śrāddhakarama* is addressed to them. Since they are gods they have unlimited power.

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The *pitṛ pitämahas* are accepted to be in the form of *Vasu, Rudra* and *Äditya* and are satisfied with different dâ̂nas like *Annadäna*. When they are satisfied they satisfy the *pitṛs* in whatever forms they are, even in the forms of some other living beings. The satisfied *pitṛs* bless the doer of the *śräddha* with worldly happiness as well as spiritual pleasure. They are blessed with long life, children and salvation.

To make it more clear a practical example can be given. A pregnant woman is provided with whatever she desires for.During the seventh month a rite called "*Simanta*" is performed. The pregnant woman is given a good dinner and gifts. The guests wish her well. All these are done not only to satisfy the woman but also the child in her womb. The satisfied womb and child in the womb bless the doer with happiness. Thus "*Simanta*" has manifold benefits.

Similarly in *Śräddha* also *Vasu, Rudra, Äditya* are satisfied together with the *pitṛs* and the doer is blessed. This is accepted in the world and such acceptance is correct also.

It is true that only those *karmas* should be performed which have some benefits. Humanbeings involve themselves only in such *karmas*. Nobody wants to do something without any returns. However, *śräddha* has more than one benefit. As is stated in the *śruti* and *smṛiti* and is clear from the above analysis it has worldly benefits as well as spiritual. It helps both the living and the dead. So there can be no objection against its performance.

Veṅkaṭeśiya prayogakäras also known as *Bodhäyana prayogakra* [198] refers to the offerings to be given to crows. At the beginning of the *śräddha* in the *saṅkalpa* one utters words that suggest that the offerings are accepted in the form of *bali*. All these things make it clear that *käkabali* has to be

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universally accepted.

Bodhäyancrya points to this in his *grihya süthras* he states that the rice balls should be given to the crows.[199] Sanjivini Tika says that the rice was must be immersed in water and bali should be given to the crows [200]. So the followers of *Yajurveda* have to observe this rite of *Käkabali*. But neither *Äśwaläyana Brahmakarma Samuccayakras* nor *Äśwaläyana Grhyasütrakras* do mention *käkabali* while explaining *śräddha*. But the author of the book called *Äśwaläyana apara Prayogah* explains *käkabali* in detail. Similarly the manuscript copy of '*Śmavediya aparaprauoga*' suggests the acceptance of *käkabali* by people who are followers are *Räṇayani śäkhä*. "*Baleranujna vyasabalim datva.*"[201] But there is no reference to *käkabali* in *śmavediya jaimini Grhyastra*. Even a few *Äśwaläyanas* include this in their *Śräddhakarma* even though there are no references to it in their *Prayoga* books. Hence the necessity of analysing this controversial concept called *käkabali*.

The authors of *Äśwaläyana brahmakarma samuccaya* prescribe the way in which is made[202]. This *saṅkalpa* refers to only the important parts of this ritual viz *Piṇḍapradäna, Vaiśva devdi* worship, the '*havis*' used in the *śräddha* are also stated. But in practice we can find one doing more than what is stated in the *saṅkalpa* such as *brahmaṇa arcana, bhojana* and *päṇihoma*. So *saṅkalpa* does not demand that one should practice only what is stated at the time of *saṅkalpa*. In some other places, instead of offering the '*bali*' to crows the piṇḍa itself is offered to them. It is called *väyasapiṇḍa. Bodhäyana veṅkateśiya prayogakras* too say that *väyasa piṇḍa* is the *uccistapiṇḍa*. They say that *piṇḍa* must be allowed to float in water and only *bali* should be given to crows. Those who depend on *Äpasthambha sütra* say that *pitr prvaṇa piṇḍa* must be left in water and

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uccista pind must be given to crows. *Darmasindhukäras* also say that in pilgrim centers even if *śräddha dravya* is touched by the crows t is not considered unholy "*käkaśvadibhih drastepi na dosah*[203]". *Äpastambha prayoga* says "*Uccista pindam väyasebhyo dadyät*" - after dispersing of the *brahmanas* the *pinda* is to be given to the crows. *Bodhäyana venkatesiya prayoga* also speaks of *väyasa bali* at the time of *brahmanodväsana*. Some *apara* notes also speak of *käkabali* with *sankalpa* on the tenth day we come across statements where it is made obligatory on the part of the performers to be present in the place until the crows eat the bali[204]. Thus it is certain that is a strong background to *käkabali*. Hence ridiculing *śräddha* as a means of offering rice to crows becomes baseless. "How can feeding the crows satisfy the *pitrs*? is a question asked by a few. We get enough evidences in all our *dharmagranthas* and *puränas* to believe that *pitrs* do take the form of crows and come to accept the *bali*.

Śruti and *Smirti* say that one takes rebirth according to ones *karmas* in this life[205-206]. *Bodhäyana dharmasütra* tell us that *pitrs* who are thirsty come back in the form of crows. This statement is by *Bodhäyana* him self and in *Bodhäyana Grhyasütra*, the *sütrakäras* say that *bali* should be given to the crows. This is accepted by *prayogakäras* too and is found in Practice also. *Garuda Puräna* says that *prêta* should be addressed with name and *gotra* and *pinda* should be offered[207]. Rice so offered is called *käkänna* and suggests that *pitr* has taken the form of *käktma*.

In some places in the *puränas* we come across statements suggesting that *pitrus* taking the form of crows is certain[208]. There fore the crows requested to accept the bali[209].

The followers of *Äpasthambha sütra* offer "*vikra pinda*" to the crows. They do not observe *väyasa bali* separately. This offering is done after

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brähmaṇa visarjana [dispersing of the *brahmins*] together with *brähmaṇagamana*. This *käkabali* and *väyasabali* share common features with regard to time, the mode of performance and the purpose. In *Dharmasindhu "Vikira piṇḍa"* is referred to a *uccişta piṇḍa* [210]. *Nirṇayasindhu* suggesting that *uccişta* should not be done dissolved until *brähmaṇa visarjana* is not over[211]. This makes us conclude that even the followers of *Äpastambha* have accepted the *käkabali* of *Bodhäyana*. The *sämavedies* follow the *sutras* called *Jimini sutras*. Though *kakabali* is not mentioned in *Jaiminisütras*. *sämasmrtha mañjari prayogakras* have accepted *väyasa piṇḍa*[212]. Similarly *Rṇayani* were perhaps in close contact with the followers of *Bodhäyana*. So even though reference to *käkabali* is found in *Puräṇas* and not in *sütras* still it is found in practice. Thus it is clear that the followers of *sämaveda* too observe *käkabali* ritual. But *Äśwaläyana* has not accepted *käkabali* separately. *Brahmakarma samuccaya smṛta sütrakäras* too have not included *käkabali śräddha* in *prayoga*. Those who follow him do not even offer the *uccişta piṇḍa* to crows. Because they feel that there is no connection between *käkabali* and *śräddha*. Other *prayogakäras* accept it partially and some others accept it without hesitation. Even among the followers of *Brahmakarma Samuccaya prayogakäras* there is difference in the practice of *käkbali*. Some take it as a part of their ritual and some do not. Let us consider this further.

In *Manusmṛiti* we find a statement suggesting that the rite to be performed after *brahmana bhojana* is a must. The words of *Manusmṛiti teekäkras* say that after *śräddha*, vaiśvadevabali etc. are to be observed without failure. Though this *balipradña* is considered to be *bütayajña*, it is mainly giving rice to the crows. This *bhütayajña* is performed after *pitṛyajña*.[213] The statement we find in *Dharmasindhukras* regarding this suggests that *bhütabali* should be given to the crows. So, as per the

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instruction of the *Dharmasindhukras Vaiśvadeva balihaṛaṇa* should take place only after *śräddha*. From the statement of *yäjñavalkya* in *Çaturvarga Çintamani*, it becomes clear that there is no need of cooking any fresh rice for the sake of *vaiśvadeva balihharaṇa* after the *śräddha*.

Brahmakarma samuccayakras too point to the need of performing *balihaṛaṇa* after *śräddha*. The expression '*vaiśva*' suggests *bhütabali* an hospitable treatment of the guests. *Dharmasindhukrs* state *bali* should be given crows. *Puräṇa* also make it clear that *pitṛs* accept *bali* in the form of crows after the *śräddha*. *Äśwaläyana* also seems to accept '*Käkabali*' in *śräddha*. In this way we find *smartaprayogakra* making a few adjustment in the performance of the *śräddha* based on the rule stated by the *sütrakäras*. This might have caused a few difference in the method of performing the rite making it the speciality of a particular group of followers. But there is no basic difference regarding the different rites to be performed during the *śräddha*. Even though *Äśwaläyana* does not refer directly to *käkabali* as a part of śräddha their followers have accepted it as a matter of tradition. As such there is nothing wrong in accepting the views of either of the two.

If we compare *Äśwaläyana sütra* and *prayoga* it might be found out that *käkabali* is not referred to by *Äśwaläyana*. It does not mean that what has come to us as a part of our tradition has to be given up. On the other hand it becomes very clear that even if one does not perform *vaiśvadeva* separately at least *Käkabali* has to be given. If vaisvadeva *baliharṇa* is done there is no need to give *käkbali* again. In short, bali has to be given to the *pitrs*. Who are supposed, to take the form of crows. This can be either through *käkabali* or through *vaiśvadeva balihaṛaṇa* involving *käkabali*.

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Reference

1. प्रेतं स्नाप्य ..... । A.G.S P177

2. मृत शरीरेण पञ्चगव्य स्नापनं करिष्ये । A.A.V.P. 109

3. सद्योजातं समानेय तथा स्नापयेत् शवम् । G.P.S 10-7

4. ज्ञातव्यः शवम् स्नापयिला । S. Sm p. 198

5. अथ अध्वर्युः प्राचीनावीति सर्वोष धेन उदकुम्भंपूरयिला तेन दशोत्रापत्तोगृम् स्मापयिला .....। B.P.S.

6 . गोपीचन्दन तुलसीम्लमृत्तिकाभिरलंक्रियते । Rg. A.B.S.P.379

7. प्रेतालंकारान् कुर्वन्ति केशश्मश्तुलोमनखानि वापयन्ति । A.G.S. 4-1-15.

8. अय ग्रामेणालङ्कारेणामंकृत्य । B.G.S. 3-2-2. P.473.

9. मण्डयेत् चन्दनैः सृग्भिः गंगामृत्तिकयायवा । G.P.S. 10-7

10. तद्वस्त्रशेषं नववस्त्र खण्डं वा निरन्तरं प्रायश्चित्तं धृत्वा द्वादशेऽहनि तृयोदशेहनि वा पाथेयेन सह ब्रह्मणायदद्यात् । B.G.S.S.T. 2-9-21.

11. द्वादशाहन्तम् प्रेतकृत्येषु तदेव अवधारयेत् । A.Rg.B.S.P. 380.

12. द्वादशाहन्तम् प्रेतकृत्येषु तदेव अवधारयेत् । B.V.P.P. 80.

13. मरणदिनादारभ्य द्वादशेहनि सपिण्डिकरणश्राध्दे । B.V.P.P. 60

14. कुर्यात् तस्यनु पायेयं द्वितीयेह्नि सपिण्डन्ते । N.S.P. 1039.

15. अस्मिन्नेव अहनि .....पायेय श्राट्क्षम् । A.Rg.V.S.P.P 386

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16. प्रेतः सपिण्डनादूर्द्धं पितृलोके नु गच्छति। N.S.P.1039.

17. पाथेयदानं कृला श्रवण भोजनं कृर्यात्। B.V.P.P. 80

18. स्व जातीयाः प्रेतं दाहदेशं प्रति नयेयुः। A.Rg.V.B.S.P.P. 380.

19. शिबिकायां प्रेतं प्राक् शिरसं शाययित्वा। A.Rg. V.B.SP.P. 380

20. पूर्वाभिमुखस्तु नेतव्यो ब्राह्मणो बांन्धवैर्गृहात्। N.S.P.970

21. दक्षिणा शिरसं प्रेतं शाययीत्वा। N.S.P. 971.

22. शिबिकायां प्रेतं प्राक्शिरसं ऊ र्ध्वमुसखं शाययित्वा। A.Rg. V.B.S.P.P. 380.

23. पश्चिमोत्तर पूर्वैस्तु यथा सरंव्या द्विजातियाह - M.S.

24. आग्नेय नैर्युत्यं वा नयेत्। Rg.V.A.B.S.P.P.(K) 28.

25. पूर्वमुखस्तु नेतव्यो ब्राह्मणो बान्धवैगृहात्। B.P.G.S.P 144.

26. सजातीयाः प्रेतं दाहदेशं प्रति नयेयुः। Rg.V.A.B.S.P.P 380.

27. ततोनसेनड्वाहैयुनक्ति। तदभावेवाहकानेव योजयेत्। B.V.P.P.15

28. सव्ये बाहौ बद्वासंकलयन्ति। A.G.S. 4-2-9-P. 227

29. नयनतयमियुना वृध्दा अयुजस्तत्कलेवरम्। गोयुक्त शकटनैके प्रेतं नयेदिति .....॥ A.G.S.K. 4-1-14 P 218

30. अथ यद्येनमनसा वहन्ति अन्धवायुंज्यत्। इमौ युनग्मिता। B.G.S.S.T.

31. सगोत्रजान् सम्बन्धयुक्तान् प्रेतवहनार्थं कर्ता वृणुयात्। Rg. V.A.B.S.P. P. 28 (K)

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32. नी वीतिनो ज्ञात्यादयो मध्यत च्छवम् वहेयुः। S.S.M.P. 198.

33. नीत्वास्कन्धे ..... G.P.S. 10-13.

34. धुत्वा स्कन्धे स्वपितरं .....। G.P.S. 10-12.

35. अथ मुरव्यकर्ता प्रेतस्य अग्निमादायनिरन्तरं पुरतो गच्छति। B.G.S.S.T. 1-9-29

36. यो ज्येष्ठः स स पूर्वो यः कनिष्ठः स स पृष्ठतः। A.G.S.

A.G.S.K. 4-1-16 P. 218

37. ज्येष्ठ प्रथमाह कनिष्ठ जघन्याः। N.S.P. 970

38. वायुर्वे क्षपिष्ठा देवता वायमेव स्वेन भाग देयेनोप धावति। T.S. 2-2.

39. नीत्व BIB. G.P.S. 10-13.

40. दाहदेशात् वायव्यमग्निं निदध्यात्। Rg. V.A.B.S.P.P 380.

41. खातं प्रोक्ष्चानलं तस्य निधायोत्तरपश्चिमे। A.G.S.K. 4-1-19. P. 218

42. इति खातादुत्तर पश्चिमतो ऽग्नि मिन्धनानि। A.G.S.P. 4-1-1 P. 177.

43. उत्तर पश्चिमे गार्हपत्यम्। A.G.S. 4-2-13. P.228

44. अथ समस्तमध्वनो भागो . . . . . संस्थाप्यपूर्ववत्। B.G.S.S.T. 1-9-38.

45. अथ दहनदेशं प्रकल्पयेत्। B.G.S.S.T. 1-10-1.

46. तमग्निं अपसलैः परिस्तृणाति। B.G.S.S.T. 1-10-11.

47. समस्तमध्वनो भागं गत्वा दक्षिणाग्रेषु दर्भाग्रेषु दक्षिणा शिरसं निधाय। B.V.P. P. 16

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48. तत् पूर्व भागे वल्मीकक्षीरादि रहितम् । B.V.P.P. 16

49. दहन देशं गत्वा दक्षिणाग्रेषु दर्भेषु दक्षिणा शिरसं प्रेतं निधाय । B.S.P.P. 17.

50. ततो नीत्वा स्मशानेषु स्थापयेत् उत्तरामुखम् । तत्र देहस्य दाहार्यं स्थलं संशोधयेत् ॥ G.P.S. 10-16.

51. BIB. A.G.S.P. 4-1-1 P 177.

52. तऽस्मशान पस्चाद्भागां गत्वा शवं संस्थाप्य ।

53. ततो दहनदेशोच्छितं .....स्मशानं कल्पयित्वा कण्टकक्षीर वृक्षादीन् उदवास्या । Rg.V. A.B.S.P.P. 380.

54. दक्षिणा प्रत्यक् प्रवणं अनीरिणं असुरं अभङ्गुरं अवल्मीकं यत्र शीरीणो वृक्षा अभ्याशेन स्युः । B.G.S.ST. 2

55. अथैनं अन्तर्वेदी इध्मचीतिं योजानाती । A.G.S. 4-2-14 P.229

56. आपिच तस्मिन् कालेरवाते हिरण्य शाकलं निधाय तिलान् अवकीर्य ततः इध्मचितिं चिनुयात् । A.G.S.K.

57. सम्मार्ज्य भूमिं संलिप्य उल्लिख्य उद्धृत्य च वेदिकां अभ्यक्ष्य उपसमाधाय वन्हिं तत्र निधानतः । G.P.S. 10-18.

58. चितामूर्णा सूत्रेणापसलेन परिवेष्ट्य । B.V.P.P. 17.

59. दक्षिणा शिरसं चितौ निवेशयेत् । Rg. V.A.B.S.P.P 381

60. याज्ञिक काष्ठैः चिति कुशलः कुर्याता । Rg. V.A.B.S.P.P. 381

61. A.G.S. 4-2-14 P 228

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62. A.G.S. 4-2-14 P 114

63. A.G.S.P. 3-2-2 P 178

64. G.P.S. 10-80

65. सञ्चीयन्ते अस्थीनि येन कर्मणा तत्सञ्चयनम्। A.G.S. 4-4 p. 123

66. अय दक्षिणतो अङ्गारान् निरूत्य प्राणानायम्य देशकालौ प्रोच्य अस्थि सञ्चयन होमं कुर्यात् । B.G.S.S.T. 1-12-7 P 160

67. अत एव दहनाद् अङ्गारान् निर्वर्त्यतिस्तो अवसर्जनीया जुहोति। B.G.S. 1-14-3 P 424

68. क्षीरोदकेन शमीशाखया त्रिः प्रसव्यायतनं परिव्रजन प्रोक्षति शीतिके शीतिकावतीति। A.G.S. 4-1-3 P 124.

69. अथ शारवे क्षीरमुदकञ्च सम्मिश्य वेतस शाखया अग्निं अवोक्षति। B.G.S.S.T. P. 124

70. एतैर्मन्त्रैः दह्यमानमनुमन्त्र्य ततः कर्ता सव्यें ऽस्ये जलपूर्ण कुम्भं गृहीत्वा जपेत्। Rg.V.A.B.SP. 383.

71. अथ दधिमधु धृततिल तण्डुलांस्च शवमुखे निवसति। .....भुवनस्य पत। अथ अङ्गुष्ठबन्धनं विस्रंसयति इति। पुरूषस्य इति। अथ उदकुम्भं शिरसि वामांसे निधाय अपसव्यं परिवेति । B.V.P. P 19

72. अथ बान्दवाः सृग्वातेन वीजयन्ति। भ्ः पृथिवऍगच्छतु

73. एनैर्मन्त्रैः दह्यमानं प्रेतं अनुमन्त्र्य ततः कर्ता सव्यंऽसे जलपूर्ण कुम्भं गृहीत्व श्मशानस्थितं नातिस्थूलंश्लक्ष्मणं ..... परिव्रजन् जपेत् । एवं त्रिः परिक्रम्य प्रेतशिरो देशे कुम्भं स्फोटयति। (स्फोटायिलॉ) Rg.V.A.B.S P 384

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73. अथ पत्नीपुत्रो वा सोदकुम्भं अंसे निधायत्रिरपसलैः निधाय त्रिः चितिः पर्येति। B.G.S.S.T P 1-10-27.

74. यच्छिद्धिते, यत्किञ्चेदं, कितवासे, इमा आपो।

75. प्रेते दत्वा पञ्चपिण्डानू हुतमादाय तन्त्रिणैः। अग्नि पुत्रः दत्वा न भवेDm xG.P.S. P 10-24.

76. एवमाज्याहुतिं दत्व तिलमिश्रान् समन्त्रकं रोदितव्यं। ततो गाढं सुखं भवेत्। दाहादानन्तरं कार्यं स्त्रीभिस्नानं तद् स्मृतैः। तिलोदकं ततो दाला नामगोत्रोप कल्पयेतू। प्राशयेतू निम्बपत्राणि। G.P.S. 10-59

77. उत्तरतः पन्तीं। इत्यारभ्य इति सव्यावृतो वृजन्त्योवेक्ष्यमाणाः।A.G.S. 4-17 to 4-3-18

78. नामागोत्रे समुच्चार्य पिण्डं दद्यात् समन्त्रकम्। पुनः तिलदकं दद्यात् एवं दशदिनेशतु। अशक्तौ प्रथमेह्नि स्यात् पञ्चमे दशमेऽपिवा। S. ch P 102

79. नग्न प्रच्छादन श्राद्धं कुर्या दामेन। .B.G.S.S.T 1-12-15 P 156

80. चतुर्थ एव दिन इति सार्वत्रिकम् B.G.S.ST P 158

81. परं अमावास्य संक्रान्ति ग्रहणेषु निमित्तेषु प्वर्मेव कुर्यात्। अन्यया अस्थीनि दुष्टानिस्युः। B.G.S.S.T P 159

82. प्रथमे द्वितीये, तृतीये, चतुर्थे, सप्तमे वाकुर्यात्। Rg.V.A.B.S P 386

83. Rg.V.A.B.S P 386

84. द्वितीय विषमदिनेकझर्यात् । शन्यग्डार् वार्जिते त्रिपद्यरक्ष्यं विहाय विषमदिने कुर्यात्।B.G.S.S.T P 159

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84. चतुर्य एव दिन इति सार्वत्रिकम् । B.G.S.S.T P 159

85. सर्वर्षि सम्मतिमित्य भिप्रायः । B.G.S.S.T P 159

86. तद्धिने दिनशोधनस्य नावश्यकता । B.G.S.S.T P 159

87. निवृत्रेग्नौकरणे व्यें त्यहे चतुर्ये सप्ताहे वा । B.G.S. P 3-10

88. एकस्यां व्यष्टायां त्रिसृषु पञ्चसु वा सप्तसु नवसु एकादशासु अयुग्मसात्रिः। B.G.S. P 1-14

89. चतुयं दिवसेऽ स्यिसञ्चयनं कुर्यात् । तेषां च गग्डाम्भसि प्रक्षेपः । Yaj.S P 332

90. एतेन प्रेतस्य नग्ननानिवृत्रि र्भवनि इति मन्यन्ते। B.P.S.S.T P156

91. अशौचप्रकाशे भारद्वाज :- वासोन्नं जलंकुम्भं प्रदीपं कांस्य भाजनम्। नग्नप्रच्छादनश्राद्धे ब्राह्मणाय निवेदयेत् ॥ N.S. P 982

92. भृगुः- तिलोदकघ तयापिण्डान् नग्नप्रच्छादनादिकम्। रात्रौ नकुर्यात् सन्ध्यायां चदिकुर्यात् निर्थरकम् ॥ N.S P 982

93. नग्नप्रच्छादन श्राद्धन्तु स्नानान्तेमृतेऽहनि । घटेतण्डुल पूर्णेवा वाससा परिवेष्टिता । हिरण्यं तत्र निक्षिप्य यथा विभव सारतः। कुलीनाय दरिद्राय श्रोत्रियाय कुटुम्बिने । गोबिलः ॥ S.ch P 176. वासस्तण्डुलमृतं पात्रं प्रदीपं कांस्य भाजनम् । दहनानन्तरं दघात् नग्नप्राच्छादनं एतत् ॥ इतिव्यासः S.ch 177

94. ततो नग्नप्रच्छादन श्राद्धं कुर्यदामेन B.G.S.S.T 9-92-95 मृतदेशे सर्षप तण्डुलान् विकीर्य नग्नप्रच्छाद श्राद्धं कृत्वा नदीतीरं नटाकान्तं गत्व । B.G.S.S P 492

95. अथ कर्तातु आर्द्रवस्त्राः तत्काले एव अन्यदिनेषु वा पूर्वाह्ने एवा प्रागुदीच्यां ग्रामाद् बहिः सवित् ..... कुर्यात् । A.G.S P 384

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96. अथ कर्तुः उदकविधिः प्रेतस्यामुष्य तृषः क्षुधः शमनार्यं उदकपिण्डै। दास्यामि ..... देवदत्र प्रयमे ऽ हन्यायां अञ्जलि स्त्वापुनिष्ठम्। A.G.S.P P 178

97. सकृत् प्रक्षालित पक्वमन्न घृतेनान्नं तस्मिन् पिण्डं काश्यप गोत्र देवदत्रः त्वां उपनिष्ठतिम् । A.G.S.P P 179

98. यावदाशौचं तावत् प्रेतस्योदकं पिण्डं दद्युः । प्रतिदिनं अञ्जलीनां वृद्धिः कार्या यावद दशमः पिण्डः समाप्यते इत्यर्थः।Yaj.S P 324

99. एवं उक्तविधानेन उदकदानानन्तरं पिण्डदानं कर्तव्यम् । S.ch P 102

100. नामागोत्रे समुच्चार्य पिण्डं दद्यात् समन्त्रकम् । पुनः तिलदकं दद्यात् एवं दशदिनेशतु । अशक्तौ प्रथमेह्नि स्यात् पञ्चमे दशमेऽपिवा । S. ch P 102

101. नग्न प्रच्छादन श्राद्धं कुर्या दामेन । .B.G.S.S.T 1-12-15 P 156

102. चतुर्थ एव दिन इति सार्वत्रिकम् B.G.S.ST P 158

103. परं अमावास्य संक्रान्ति ग्रहणेषु निमित्रेषु प्र्वमेव कुर्यात् । अन्यया अस्थीनि दुष्ठानिस्युः । B.G.S.S.T P 159

104. प्रथमे द्वितीये, तृतीये, चतुर्थे, सप्तमे वाकुर्यात् । Ṛg.V.A.B.S P 386

105. Ṛg.V.A.B.S P 386

106. द्वितीय विषमदिनेकुर्यात् । शन्यग्डार् वार्जिते त्रिपद्यरक्ष्यं विहाय विषमदिने कुर्यात् ।B.G.S.S.T P 159

107 चतुर्य एव दिन इति सार्वत्रिकम् । B.G.S.S.T P 159

108. सर्वर्षि सम्मतिमित्य भिप्रायः । B.G.S.S.T P 159

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109. तद्धिने दिनशोधनस्य नावश्यकता। B.G.S.S.T P 159

110. निवृत्रेग्नौकरणे व्यें त्यहे चतुर्थे सप्ताहे वा। B.G.S. P 3-10

111. एकस्यां व्यष्टायां त्रिसृषु पञ्चसु वा सप्तसु नवसु एकादशासु अयुग्मसात्रिः। B.G.S. P 1-14

112. चतुर्थं दिवसेऽ स्थिसञ्चयनं कुर्यात्। तेषां च गण्डाम्भसि प्रक्षेपः। Yaj.S P 332

113. विष्णुकात्यायनौ सञ्चयनं चतुर्थमिति। N.S P 991

114. प्रथम्येहनि, तृतिये, सप्तमे वा अस्थिसञ्चयनं कार्यंवाऽधैव सह। S.ch P 110

115 अपरेद्युः पञ्चमे नवमेपि वा S.ch P 110

116 परं अमावास्य संक्रान्ति गृहणेषु निमित्रेषु प्र्वमेव कुर्यात्। अन्यथा अस्थीनि दुष्टानिस्युः। B.G.S.S.T P 151

117. चतुर्दशी क्षणमृतः .....। S.ch P 105

118. पित्रोराशौच मध्येतु .....। S.ch P 105

119. तावदेवान्तरं तत्रं समाप्यमिति निश्चयः। S.ch P 105

120. अन्यथा अस्थीनि दुष्टानि स्युः B.G.S.S.T 159

121. न लब्धस्तस्य देहस्यात् श्रुणुयात् यद्दिने तदा। दर्भपुत्यलकं कृत्वा प्र्ववत् केवलं दहेयेत्। तस्य भस्म समादाय गण्डातोये विनिक्षिपेत्। A.G.S 10-80 श्लोकः।

121. सञ्चीयब्ते अस्थीनि येन कर्मणा तत्सञ्चयनम्। A.G.S. 4-4 P 123

122. अय दक्षिणतो अग्डारान् निरूत्य प्राणानायम्य देशकालौ प्रोच्य अस्थिसञ्चयन होमं कुर्यात्। B.G.S.S.T 1-12-7

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123. अत एव दहनाद्र अग्डारान् निवर्त्यतिस्तो अवसर्जनीयाजुहोति ।B.G.S.1-14

124. B.G.S.S.T

125. B.G.S.

126.A.G.S

127. Rg.V. A.B.S

128. B.V.P

129 क्षीरोदकेन शमीशाखया त्रिः प्रसव्यायतनं परिव्रजन् प्रोक्षति शीतिके शीतिकावतीति ॥ A.G.S. 4-1-3 P 124

130. अथ एत स्मिन् सते क्षीरच्छोदकु म्भश्चनिषिच्चवेतस शाखाया अवोक्षति। B.G.S. P 425.

131. क्षीरोदकेन· औदुम्बर शाखश्चगृहिता। S.Sm. M.

132. BIB G.P.S. P 84.

133. येनोपक्तियते तदङ्गं, यदुपक्तियते तत्स धानम् । Mimasa nyaya Prakasha Abhayankara Tika P. 79.

134. अवसृजपुनरग्ने पितृभ्यो . . . . . । J.B.V.P.P. 29

135. अथ दक्षिणतो अङ्गरान् निरूह्य प्राणानायम्य। B.G.S.S.T.7. P 160.

136. अत एवदहनाद् अङ्गारान् निर्वृत्यति स्रो अवसर्जनीया जुहोती। B.G.S. 1-14 P 424

137. सञ्चयन होमकाले इति विशेषः। S.S.P.M. P 217

138. अत एव दहनादङ्गारान् निवर्त्य तिस्रो अवसर्जनीया जुहोति। B.G.S. 1-14 P 424

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139. वृध्दाः तं देशं क्षीरोदकेन . . . . . । A.G.S.P P 179

140. स्त्रीणां मुख्या सव्येपाणौ . . . . . । B.G.S. P 424

141. प्रेतकुले वृध्दस्त्री सव्येकरे बृहतीफलं नीललोहित सूत्रेण वीग्रथ्यापामार्ग शाखया हस्तौ समृज्य सव्येन पदोपलमास्याय नेत्रेनिमील्य तेनैव करेण दन्ततः शिरस्तोवैकं अस्थिगृण्हाति। B.G.S.S.T 1-12-12 P 161

142. स्त्रीणां मुरव्या सव्ये पाणौ वृहतीफलं नीललोहिताभ्यां सूत्राभ्यां विग्रथ्या श्मानमन्वास्थायापामार्ग़ण सकृदुपसृज्या न्वीक्षमाणपत्तशिरस्तो वा अस्थि गृण्हाति। B.G.S. 1-14-5 P 424

143. शीतिकेशीतिकाविति . . . . . । A.G.S. 4-1 P 124

144. उपलं अश्मानं , उष्णेन भस्मानापाददाहो यथा न भवेत् तथा ॥ B.G.S.S.T. P 161

145. अङ्गुष्ठोपकनिष्ठिका . . . . . पादौपूर्वंशिर उत्तरम् । A.G.S.4-4 P 124

146. पादादिकेशान्तं स्वर्चितमस्तु । B.V.P. P 64

147. शिरोंस जानुपादं तूष्णीं - नमो वः ईत्यर्चयित्वा । केशादिचरणान्तं इति विऽ शेषः । B.V.P P 67

148. देवस्यमस्तकं कुर्यात् कुसुमोपिहितं सदा। शारदातिलक चतुर्यपटल 105 श्लोकः।

149. क्षणं दत्व पाद्यादि वस्त्र गत्ध धूपदीपदीन् अभ्यर्च्य वैश्वदेवेन। B.G.S.S.T. 2-3-4

150. शिरसोवक्षसो पाण्योः पार्श्वाभ्यांचैव पादतः। पञ्चगव्येन संस्नाप्य क्षौमव स्त्रेणवेष्टचच ॥ N.S.P. 992

151. अङ्गुष्ठोपकनिष्ठिकाभ्यां पादानां मस्तकावधि ॥ S.Ch. P. 111

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152. तद्विधिना प्रथमेऽहन्येकं दद्यादेवमुत्तरे ष्वादशमादनिस्तदहर्गुणितान्दत्वा तीताहाञ्जलीं स्चैव यदा दद्यादेवं दशाहेन शतमञ्जलयो भवन्ति। A.G.S.P. P 178

153. प्रतिदिनं एकैक इति दश . . . . . तिलाञ्जलिदेयः Rg.V.A.B.S P 385

154. एवमेव दशाहपर्यन्त· वासोदक तिलोदक पिण्डबलि प्रदानानि कुर्यात्। B.V.P.

155. प्रत्याहिक पिण्डदेशे अन्यत्र वा मृदादि त्रिकोणां वेदीं कृत्वा। Rg. V.A.B.S.

156. A.G.S.P. P 1799

157. अथ दशमे ऽ हनि कर्ताज्ञातयस्च प्रकोष्ठ भ्रूशिखावर्जं सर्वांग वपनं कुर्युः पिण्डान्ते प्रभूतबलिं दत्वा - B.P.S.S.3 (G)

158. अथ दशमे ऽ हनि नित्यपिण्डं निर्वर्त्य - B.G.S.S.T.P 163

159. अय केशादिवापयित्वा ज्ञातिबान्धवाः स्नातान्स्त्रीनञ्जलीन्प्रतायद द्युर्नैषामुप लनियमः। A.G.S.P. P 180

160. अथ दशामेऽहनि कर्ता ज्ञातयश्च प्रकोष्ठ भ्रशिखावर्जं सर्वांगवपनंकुर्युः। B.P.S.S. 3

161. दशमेदिवसे क्षौर। बान्धवानां समुण्डनम्। क्रिया कर्तुः सुतस्यापि। पुनर्मुण्डनमाचरेत् ॥ G.P. 10-38 P. 298 Ap P. P 241.

162. तथा वपनं च दशामे ऽ हनि कार्यम् - ''दशामेऽ हनि सम्प्राप्ते स्नानं ग्रामाद्बहिर्भवेत्। तत्रत्याज्यानि वांसासि केशश्मश्रु नरवानिच ''· Yaj S.P. 332

163. दशमेऽ हनि पूर्वाह्णे क्षुर कर्म यथा शुचि। स्नानं सचेलमाचम्य गृहाशौचं यथोदितं ॥ Sch P 115

164. अथ दशमे ऽ हनि कर्ताज्ञातयस्प प्रकोष्ठ भ्रूशिखावर्जं सर्वांग पनं कुयुः पिण्डान्ते प्रभूतबलिं दत्वा - B.P.S.S.3 (G)

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165. बो.पि.शे.सू. 3

166. अथ दशमेऽहनि . . . . . दशमेऽहनि पुत्रादयः पुनर्वपनं कारयेयुः। B.G.S. S.T. P 164

167. अथ स्नात्वाचम्य ग्रामस्मशानयोर्मध्ये उपविश्य स्थण्डिलोल्लेखनादि। B.V.P. P 34.

168. Ap P. P 241.

169. अमावास्यायां शान्ति कर्मकुर्वीरन्। A.G.S. 4-18-18

170. अमावास्यायां शान्तिकर्मकुर्वीरन्। A.G.S. 4-6-18

171. पितुः प्रेतस्य अघनिवृत्यर्यं अघशुट्क्षहोमं करिष्ये। B.V.P.P 34

172. बो.गृ. समुच्चय अपर प्रयोगः (गोकर्ण प्रति) B.P.(G) P 26

173. BIB

174. पञ्चगव्यं सगँसृत्य सर्वेप्राशन्ति। B.G.S.S.T. P 167

175. प्रेतत्वविमोक्षार्थं होमकर्मसमाचेरत्। बृषभमेकघ समुत्सृज्य - (इति शंखस्मृतिः) अपरसम्पुटः ।B.V.P. P 18 (S)

176. B.V.P P 19 (S)

177. प्रेतस्यैकादशाहेतु यस्यतूत्सृज्यते वृषम्। पिशाचत्वादि मुच्यास्वर्गमोकं संगच्छति। स्शंख मृतिः॥ B.V.P. 19 (S)

178. एकादशेहि प्रेतस्य दद्यात् पिण्ड समत्त्रकम्। G.P.S. 95

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179. एकोद्दिष्टमशुट्क्षो ऽपि कुर्यादेकादशेहनि। (कात्यायनी स्मृतिः) B.V.P P 21 (S)

180. एकादशोह्निविधिना वृषोत्सर्गं समाचरेत्। G.P.S. P 96

181. B.G.S. S.T 1-14

182. वृषमुत्सृज्य स्नान सन्ध्यादिकं कृत्वागृहशुध्दिं कारयित्वा पुण्याहं वाचयित्व गृहं प्रोक्षति। B.G.S.S.T. 1-14

183. सूतकान्ते ततः पुत्रः कुर्यात् शान्तिकमन्ततः। B. Br. S

184. स्नात्वैकोद्दिष्टमाचरेत्। A.G.S.K.P 221

185. अथैकादशोऽह्नि . . . . . वृषोत्सर्गं कुर्यात्। B.G.S.S.T. 1-14-8 p 169

186. प्रेतस्यैकादाशाहेतुयस्यतूत्सृज्यते वृषम्। शंखः। निर्णयसिन्धु। B.V.P.P. 18

187 पारस्करा गृह्य सु.

188. न करोति वृषोत्सर्गं सुतीर्थेवा जलाञ्जलीन्। निर्णयसीन्दु

189. वृषमेकं समुत्सृज्य श्राध्देविप्रांश्च भोजयेत। B.V.P.P 19.

190. प्रेतार्येतु वृषोत्सर्गे **एकोद्दिष्ट**पिधानतः। B.V.P.P.19 1

41. Rg. V.A.B.S.

191. एकादशसु विप्रेषु रूद्रन् उद्दिश्य भोजयेत्। प्रेतत्वस्य विमोकार्यं मधुक्षीरघृताशनः॥ B.V.P. (G) P 29

192. विहितेच वृषोत्सर्गेत्वलाभेशक्त्य सम्भवे। प्रेतस्य विमोकार्यं रूद्रानेकादशारायेत्॥ B.P. (G) P 29

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193. तासां पयसि पायसं शपयित्वा एकादश ब्रह्मणान् भोजयेत् । B.P.(G) P 39.

194. S. Ch. P. 137

195. B.V.P.

196. B.V.P. P 59-60

197. B.G.S. P 187.

198. S.S.M. P 100

199. D.S. P 603

200. Rg.V A.B.S.P P 84

201. B.G.S. 2-7-14

202. काकान्नं पयसोः पात्रेवर्धमान जलञ्जीन् । G.P. 11 P 93

203. Rg.V A.B.S.P P 83

204. वीकिरं पृथगेव निष्कास्य काकेभ्यो अव्सृजेत् D.S. P 584.

205. श्राद्धेन उद्वासनीयानी उच्चिष्टादि नक्षयात। N.S. P 775.

206. पिण्डं गृहीत्वा वायसेभ्यो दद्यात् - S.S.M

207. M.S. 3-265

208. D.S. P 445.

209. Ch. C. Vol III P 161

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210. Ch. C. Vol III P 166

211. Ch. C. Vol III P 166

212. N.S. 775

213. ते काकाः . . . . . पितृयज्ञशेषेण दत्वा। D.S. 584

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CHAPTER - V

Śräddha & Rebirth

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Chapter V

Śräddha & Rebirth

Śräddha is performed mainly in two ways:

Ekoddiṣṭa śräddha and pärvana *śräddha. Ekoddiṣṭa śräddha* is performed with regard to a single person. It may be done with reference to one's brother or sister or aunt or son or wife. While *Ekoddiṣṭa śräddha* is performed only by the person with reference to whom it is performed is invited other *pitṛs* are not invited. Only one rice ball (*Piṇḍa*) is used[1]. In *Pärvana Śräddha* three rice balls are used. It is observed with reference to three generations of forefathers. In addition to these we have *sapiṇḍikaraṇa Śräddha* and *Nava śräddha* and mixed *śräddha*[2]. *Sapiṇḍikaraṇa Śräddha* is performed on the 12the day after the cremation of the corpse. The purpose of this *śräddha* is to relieve the spirit from the *prêta* and send it to the *pitṛloka* [3-4]. During the first ten days after the cremation of the day every day a *śräddha* is observed. They are called *Nava śräddha*. On the eleventh day too a *śräddha* is performed and it is called *miśra śräddha*.

The basic structure is almost the same in all *śräddhas. Nava śräddhas* are of the *Ekoddiṣṭa* type. Every day one rice ball, some sesame and water is offered to the *prêta*. On the first day a very small rice ball is offered. It size goes on increasing day by day. It is symbolic of the way in which a child grows in a mother's womb. The *prêta* is said to acquire its head on the first day then each day it is supposed to acquire neck and shoulders, heart and body, back, stomach, laps and intestine, hands and legs, skin, hair, reproductory organs etc., and on the tenth day digestive capacity. It is believed that a child also grows in this way in a mother's womb[5] during

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the nine months it stays there. Earlier the *śräddha* too used to be celebrated during one full year *sapiṇḍikaraṇa* being perfromed in the 12th month[6]. As a token of it, even today we find *mäsika śräddhas* being observed. These are called *Ṣoḍaśa Śräddhas*. Only after all these are completed *Sapiṇḍikaraṇa* has to be performed. But the practice of observing all these together on the 11the day itself has become popular. May be because it is difficult to observe all the rites strictly in the course of a whole year a way of finishing them all within 12 days must have been found out.

The purpose of *Sapiṇḍikarana śräddha* is to give the *prêta* the status of the *Pitṛs*. This ritual can be dėvided into 4 main parts - worship of the *brahmins*, offering them meals, offering rice balls and offering of sesame. All these are parts of all kinds of *śräddhas*.

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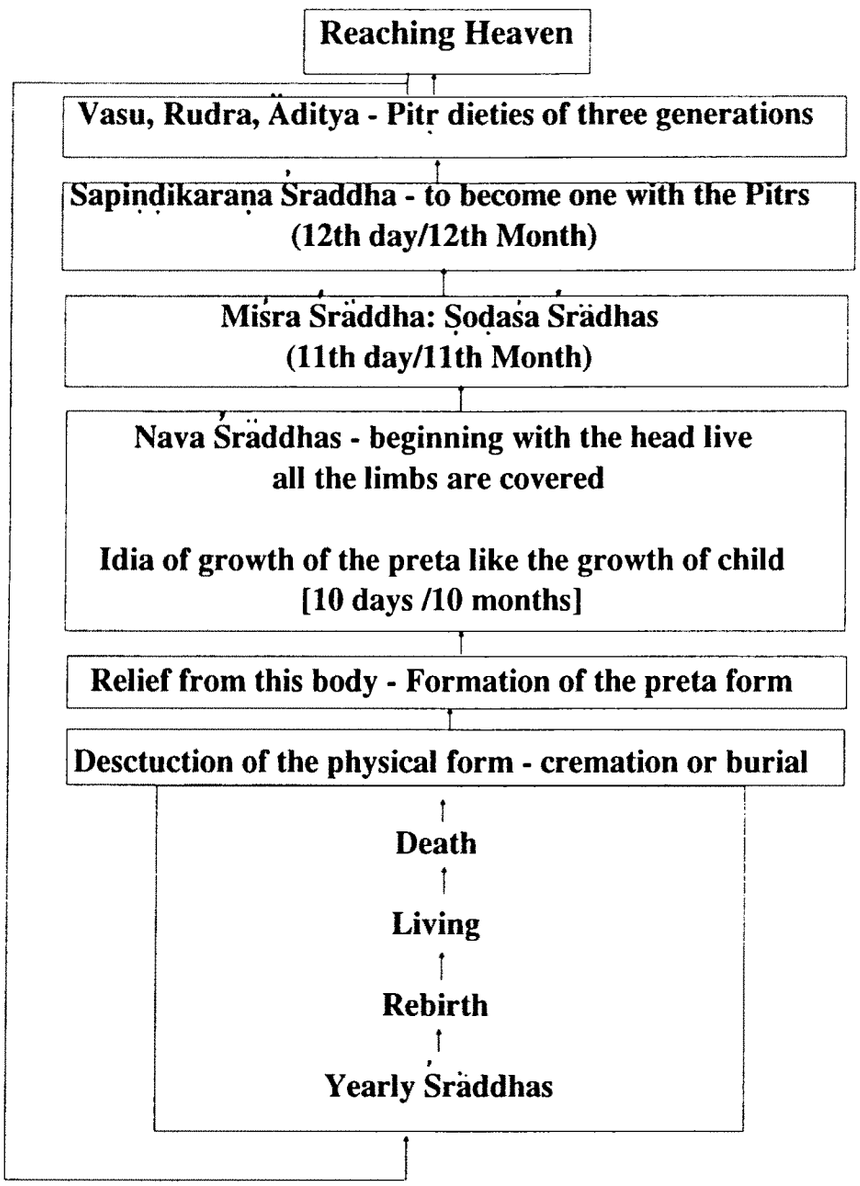
Reaching Heaven
Vasu, Rudra, Äditya - Pitr dieties of three generations
Sapiṇḍikaraṇa Śraddha - to become one with the Pitrs
(12th day/12th Month)
Miśra Śräddha: Ṣodaśa Śrädhas
(11th day/11th Month)
Nava Śräddhas - beginning with the head live
all the limbs are covered
Idia of growth of the preta like the growth of child
[10 days /10 months]
Relief from this body - Formation of the preta form
Desctuction of the physical form - cremation or burial
Death
Living
Rebirth
Yearly Śräddhas

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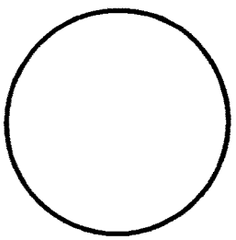
North



↓ Mourners

Viśvedêvaḥ

West

East

Prêta

Vasu

Preta's Father/Mother

Rudra

Prêta's
Grand Father/Grand Mother

Āditya

Prêta's
Great Grand Father/
Great Grand Mother.

South

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Pitṛs are invited in the form of *brahmins*. The above diagram gives a picturesque respresentation of these rites. The angels and *pitṛs* are invited together and are represented in the *brahmins*. One or two *brahmins* represent *Viśvedeva* invited with a desire to get their blessings for the good of the world. They sit facing the East. *Vasu, Rudra, Äditya* are represented by three *brahmins* who sit facing the North. The *preta* is represented by a *brahmin* who sits near the *Pitṛs* to their West facing the North. The mourners sit facing the South in front of the *Pitṛs*, worships *Viśvedeva* first and then *pitṛs* and then the *Prêta*. Worship, meals offering of rice balls and offering of sesame water - in this order different aspects of the ritual are performed. Thus the *Prêta* becomes one with the *Pitṛs* and enters the circle of the three generation.

Description of the Śräddha rite in nut shell:

	Viśvedeva	**Pitṛs**
1. Symbolism	life	death/rebirth
2. Category	deities	Pitr deities
3. Purpose	Prosperity	getting heir
4. Treatment	Worship	Satisfaction
5. Number	2 (1)	3
6. Direction	West-East	South
7. Abode	heaven	Pitrloka
8. Deities	Indra	Yama
9.Place of the sacred	Savya	Apasavya
thread	(from left to right)	(Right to left)
10. Colour	White	black
11. Cereals	rice	sesame
12.Kusagrass	long	short(cut into pieces)

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13. Shape	Square	Round
14. Movement	Clockwise	anti-clockwise
15. Method of sitting	Padmasana	Veeramandi
16. Oblation	Yavodaka(rice & Water)	Tilodaka(sesame & water)
17. Method of giving oblation	With the pointu finger	between pointu& thumb

All these are done with the hope of providing food for the dead and help in their rebirth. (*Vêramaṇḍi* refers to sitting on one folded leg while the other is kept straight and vertical).

Different problems crop up while performing funeral rites especially regarding the time, certain rituals and the performer. But the few people who worship *Aupäsanägni* follow the same rule every where as mentioned in the *sütras*. Their number is also small. There are no differences and controversies regarding the rules to be followed while performing these funeral rites. How ever, in general the economic conditions of the dead and his relatives, their place of living, the popular customs in vouge all cause problems, differences and controversies. In such cases we have to refer to the *Smṛiti*, *Sütra*, *Puräṇa* and *Prayoga* to find a way out. Eg: if a person has 4 (four) or 5 (five) children who should be considered as the chief mourner to perform the *karmas* is a question to be answered. The eldest son himself should be the chief mourner for as soon as he was born the father was freed from *pitṛ Ruṇa*. Similarly the person who has taken possession of the dead person's property and ~~and~~ things that person himself should bear all the expenses or else all the children could share the expenses among themselves. But all the children should combine together and take part in the rites at least till *sapiṇḍikaraṇa* is over. However, it could be done in any one's house. In case the eldest son is suffering from

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some serious disease, mental or physical, then the second son should take up the responsibility of the chief mourner. If the chief mourner is in a distant place the cremation should be done by other children. The chief mourner should join them as early as possible. If he comes later than the rite of gathering the bones *äśauça* of (10) ten days will have to be observed and the rites of 11th and 12th days might be postponed.

The funeral rites extend over a period of 12 days. Whether its duration could be reduced a question often raised.? We find such instances in case of marriages and *Upanayanas.* The rites of 4 days are now reduced to one day. But such a thing hasn't taken place so far with regard to funeral rites. The first twelvedays represent the twelve months of a year. Thus the oblations to be offered in the course of a year are offered in 12 days, may be because our ancestors realised the difficulty in performing the rites throughout a year. Their main intention was to see that all the rites are performed in a methodical way. It seems absurd to try to abridge them still. There are a lot of psychological and emotional aspects involved here. When a person dies, his close relatives experience a sense of loss. They require time to prepare themselves to accept this. The stings become less gradually. Similarly if one performs all the rites properly he feels relieved. He experiences stisfaction at having completed his duties psychology too supports this view. Moreover there is the question of '*äśauça*'. That cannot be reduced. Hence nobody recommends briefing here. The right rites, at the right time by the right person are very necessary. Hence the question of abridgement does not arise.

Why should we offer rice balls and sesame water to the dead?

Hindu religion and secriptures accept that the spirit is immortal and takes different forms in different births and lives in different mortal bodies.

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In *Bhagavadgita Śri Kṛaṣhṇa* himself states this[7]. Similarly all who follow this religion believe that the immortal spirit comes to this world in one form or another. *Garuḍa Purāṇa* too supports this view. After death the spirit takes a micro (*Sūkṣma śarira*) form and goes to the world above. The different forms (*śariras*) are acquired by the spirit because of the oblations offered by their children. The word '*Piṇḍa*' also means *sarira*. Hence the oblation must be given form the rice we eat. The children take their physical bodies in this world because of the father. Hence it is the duty of the children to do the needful to enable the spitit to take proper *śariras*. The oblations (*Piṇḍa* and sesame water) offered by the children quench the hunger and thirst of the *pitṛs*. The one who performs these *karmas* enjoys their benifits.

Is it necessary to observe funeral rites?

Antyêṣti samskära is a kind of *Yajña*. It includes many rites and helps in purifying the dead person. He becomes free from his sins and sport comings. He, then only can attain deliverance. Even a person who is economiçlly weak should observe these rites to the extent that he can. These rites can be dėvided into two groups.

1. *Prêtatva Nirvartaka* - Getting the spirit freed from *prêtatva*.
2. *Prêta Sukhadäyaka* - To enable the *prêta* to feel comfortable.

Prêtatva Nirvartaka rites are a must. They should be observed properly without any short comings.

Prêta Sukhadäyaka rites can be observed according to one's ability and convenience.

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The compulsory rites -

1. Cremation
2. Gathering of bones
3. Agha śudhi homa
4. Daśaḥ Piṇḍa
5. Ekoddiṣṭha
6. Ṣoḍaśa mäsik & 360 Piṇḍas
7. Sapiṇḍikaraṇa
8. Puṇyäh
9. Brähmaṇa Bhojana.

All these rites are meant for getting the spirit from *prêtatva*. If a person dies in an accident *prêta Narayaṇa Bali* Should be observed.

Prêta Sükhadäyaka karmas:

1. Vraṣotsarga
2. Tilahoma
3. Närayaṇa Bali
4. Ṭrayodaśa Däna
5. Śayyädäna
6. Bhojana - all these rites are sukhadäyaka karmas.

Rebirth:

Though there are references in the *vedas* that Spirit is immortal and is supposed to take rebirth. This fact is not mentioned in clear terms in the *Vedas* (*Ṛegveda*). The spirit of a man reaches heaven or hell depending upon his activities in this world and the spirit takes a suitable form. What form it takes depends upon its activities during the previous life.

A *sükta* in the *Ṛegveda* says meet *Yama,* meet the fathers, meet the merit of free or ordered acts in highest heaven.

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Leave sin and evil, seek a new the dwelling, and bright with glory wear another body. (Free or ordered acts; voluntary good works and prescribed sacrifices, whose merit is stored up in heaven to be enjoyed on arrival by the spirits of the pious who have performed them[8].

These statements refer to the *prêta*. We also find a statement addressed to the *prêta* wishing that the eyes of the *prêta* should become one with the seen, breath with wind and the *prêta* should reach either earth or the sky depending upon its *karma* [9]. All these point to rebirth. But they do not say anything about rebirth inclear terms.

Basically the spirit is immortal. It has neither birth nor death. Depending upon its *karma* the spirit takes a particular form and that is called birth. After fulfilling all its duties the spirit has to leave that body and that is called death. One, who is born has to die. There is no need to rejoice at one's birth nor grieve at his death. The spirit comes here from somewhere, remains here for a while and then goes somewhere else. Enlightened persons take both birth and death equally. He observes the proper funeral rites and sees to it that these last rites lead the man in the path of heaven[10]. *Brahadäraṇyokopaniṣat* says that the dead person's oratory organs unite with fire, breath with wind, eyes with the sun, mind with the moon, ears with the gods of different directions, body with the earth and the spirit with the sky. Similarly the hair on the head is supposed unite with the medicines, beard with forest plants, blood and sperm with the water.

Two questions are raised here :-

(1) Some may argue that these actions take place as part of the process of Nature. Where is the need for performing the rites? The answer is very simple, life itself is a sacrifice without *samskära* we can not perform any

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its scriptures according to the scriptures. By performing the rites we get a feeling of haring done our duty directed us to perform *Antyêṣṭi*. This will give good result.

(2) When all the five elements and different senses leave the body how can the spirit continue its journey and acquire a new life without these things. The spirit doesnot attain salvation just by getting rid of the body or by cremating it. Though the visible parts of the outer form of the spirit are, these, destroyed some invisible, minute parts are supposed to accompany the spirit wherever it goes. As *swämi satprakṣhänanda* writes says "death is not the end of many individuals nor is birth the beginning of him. There is no place for accidentalism in human life, which is meaningful. In order to find how a man is reborn we have to find how he dies. At death the self, the real man, leaves the physical body but retains the sutable and casual body. The mind with all its contents belongs to the subtle body. According to those impressions of *karma* (i.e. volitional, actions, experiences and thoughts) that becomes prevalent in the mind of the dying man a very fine physical feature for the sublte and casual body formed at the time of his departure from the gross body. This fine garb carries the potencies of the next gross body he assumes. It is to be noted that an redeemed or un liberated souls are subject to rebirth and not the liberated[11]. The *Bhagavad gita* describes the above in detail. The spirit leaves one form and attains another while doing so it takes with it the mind and the senses of the previous body. In the next birth these provide him the experience needed to lend the next life. All these things are only felt and not realised by the conscious mind of the person. However, this strongly advocates the theory of rebirth[12].

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1. एकः पिण्डो भवेत्तस्मिन्। A.G.S.K. P 221

2. एकं प्रेतमुद्दिश्यं यच्छ्राद्दं क्रियते तद् एकोद्दिष्टं श्राद्धमौ। प्रेतमनुद्दिश्य यच्छ्राद्धं क्रियते तत् पार्वणश्राद्धम्। श्राद्धविमर्शा -4 P 65

3. सपिण्डीकरणात्प्रेते पैतृकं पदमस्यिते॥ S. Ch P150

4. असपिण्डक्रिया कर्म द्विजातेः संस्थितस्य तु। अदैवं भोजयेच्छ्राद्धं पिण्डमेकं तु निर्वपेत्॥ M.S. 3-267 p 162

5. Karma and Reb irth in Classical Indian Tradition P 21

6. अथ सपिण्डीकरणं संवत्सरे पूर्णे द्वदशाहे . . .। A.G.S.P P 181

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CHAPTER - VI

Equipments of Antyêṣṭi

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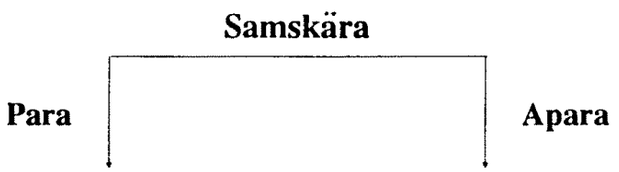
Equipments of Antyêṣṭi



While living to be performed during the life time

After death done by children after the death of the person.

Materials needed for Antyesti Samskära:

1. Plain white cloth (one each to each mourner)

2. Corpse cloth (New cloth to cover the dead body (*Prêta*) from foot to head)

3. For *Nagnapraccchädäna* a cubit length of cloth.

4. A piece of cloth to be taken from the corpse cloth for oblation of water.

5. A new cloth to be given as *däna*

6. *Pañcagavya* (Cowdung, *gomaya*, milk of a cow, curds made of milk of a cow and ghee made of milk of a cow)

7. Ghee (for the *Homa*)

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8. Rice

9. Green gram

10. Sesame

11. Banana leaves (2)

12. Cups (8)

13. Chops of sandal wood - Dried branches of *Tulasi* (*Tulasi kāṣṭha*)

14. Betel nut, coins camphor

15. Brass plate (2)

16. Copper plate

17. Flowers, turmeric, vermilion, oil (coconut oil) *śikākai* powder (to be given to married women)

18. *Kuśagrass*, sacrificial sticks (*Dharba, Samidha*)

19. A small pitcher to keep household fire

20. A pitcher to keep water

21. Materials needed to give *daśadāna*

22. Sacred thread

23. Porters (4) (to carry the dead body)

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24. Priests

25. Firewood (to be used in making the pyre)

26. Fees to be paid at the cemetry (in cities)

27. A small couch (thread and coconut palm leaves)

28. If one desires to give *godäna* cow and calf.

Dasa Dänas

1. Cow	1. Rice
2. Land	2. Pitcher filled with water
3. Sesame	3. Sandal
4. Gold	4. A water pot
5. Clarified butter	5. Umbrella
6. Cloth	6. Cloth
7. Grain	7. Staff
8. Jaggary	8. A fire vessel (Aggastika)
9. Guda	9. Lamp
10. Salt	10. Sesame

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Soḍaśa Dānas

1. Betalnut
2. Sandal
3. Garland
4. Cow
5. Land
6. Saligrama
7. Book
8. Musk
9. Saffron
10. Perfumes (Candana or Srigandha)
11. Servant Girl
12. Servant
13. Ratna
14. Juvels
15. Bed
16. Fan

Materials needed for daily rites (1 to 10th days)

1. Rice
2. A copper dish
3. Black Sesame
4. Green gram
5. Ghee
6. Ceep
7. Banana leaves
8. Tumblers
9. Square piece of cloth.
10. Dakśiṇa

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11. Cowdung

12. Gomutra

13. Fire wood Etc.

Materials needed for asthi sañçayana

1. Rice (Utensil to put pinda)
2. Green gram
3. Sesame
4. Ghee
5. Rice flour
6. Thread of a blanket
7. Nail (iron)
8. Banana leaves
9. Brinjal
10. Old cloth
11. Turmeric powder
12. Lids (2)
13. Leaves areca nut
14. Bananas, flowers
15. Milk
16 Curds
17. Aralu
18. Tender coconut
19. Utensil to put the ashes
20. Jaggery
21. Tumbler, loure
22. Fire wood
23. Cow
24. Daśa Dänas
25. Cowdung, gomutra
26. Money Belle

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27. Spade to dig a pit

28. Pitcher for water

29. Kuśägrass.

rice with milk (*caru*) flags, sandal, Umbrella.

Materials needed on the 10th day

1. Pitcher with a lid
2. Copper utensil
3. Pancagavya
4. Sesame
5. Gregram
6. Vermilion
7. Banana leaves
8. Ceeps
9. Lime
10. Coconut
11. Milk, Curds
12. Rice Flour
13. Blackgram flour
14. Wheat flour
15. Oil
16. Butter
17. White cloth
18. Turmeric Powder
19. Betle leaves - areca nut.
20. Jaggery.
21. Banana
22. Kusagrass
23. Rice
24. Dakśiṇa (Money)

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25. Flower
26. Fire wood
27. Raw
28. Tamarind
29. Tender Coconut
30. Pitcher with water
31. Mangáo leaves.

Materials needed for the 11th day

1. Rice
2. Coconut
3. Pitcher, plate
4. Pair of cloth
5. Sesame
6. Greengram
7. Kadale
8. Blackgram
9. Pañça patra
10. Banana leaves, cups
11. Vegitable
12. Pitcher
13. Banana (Unripe)
14. Brinjal
15. Milk, curds
16. Jaggery
17. Banana
18. Betle leaves, nuts
19. Bull
20. Ekka leaves

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21. Turmeric, Vrmilion

22. Lime, Mango leaves

23. Rice flour

24. Rava

25. Dried, flattened cowdung

26. Fire wood

27. Money

28. Cow for dana

29. Daśa dăna

Materials needed for the 12th day

1. Rice

2. Kuśägrass

3. Sesame

4 Copper pitcher

5. Cloth Banana leaves

6. Daksina (Money)

7. Sandal paste

8. Cow to be given in dana

9. Utensils, plates (Cow, land, sesame, gold,

10. Cooked rice ghee, cloth, greals,

11. Milk, Curds, Ghee Jggary, Money, Salt.)

12. Pancapatra

13. Coper (water-pot) pitcher

14. Fan

15. Flower, tulasi, cup

16. Umbrella, Mat, Sandals

17. Pitcher, Sacred thread

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18. Daśa Däna materials [cow, land, sesame, gold, ghee, cloth cereals, jaggry, money, salt]

19. Deepa

20. Lamp

21. Betle Leaves

22. Rice with milk.

Rules to be followed after the cremation

1. Former Rites: Beginning with cremation til dasaha ritesare called Pürva Kriya.

1st day : After cremation daily rites, erection of the stone, bathing the stone, mrada, snäna, väsodaka, tilodaka, piṇḍapradäna, Viṣama śräddha rites, nagna prachadana.

2nd day: If the death takes place during the night the above said rites are to be performed on the second day.

3rd day : Daily rites, gathering of bones, Khanana, Vedikärädhana, Asti Nikśepaṇa (Keeping the bones) dispersing the bones in the Ganges.

1st to 10th day: 1,2,3,4,5,6,7,8,9,10th days each day daily rites.

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1,3,5,7,9 - these five days viṣama śräddha (Äś-valäyanas do not perform Navaśräddha in Ekädaśäḥ)

9th day : Navähnika Śräddha.

10th day : Daśäha Rites (Upto this malina sodasa karmas) family members and relatives are freed from Asauca - But the mourners are freed of Asuca only after sapiṇḍikaraṇa.

2. Madhyama Rites : The rites from the 11th day upto Sapiṇḍikaraṇa are called Maddhyama Kriya (Rite)

11th day: Ekädaśäha, Ädyamäsika.

12 th day: Dwädaśäha, Ünamäsika, the mourners are freed from Äśuca

3. After Rites : The mäsika śräddhas performed after sapiṇḍikaraṇa and the Śräddha performed at the end of the year.

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CHAPTER - VII

Conclusion

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Chapter VII

Conclusion

In Indian culture we find an planned programme to take on individual along the path of progress towards perfection. There we find references to a wide range of universally acceptable observances and codes of conduct. Some of them are symbolic and also secrective. Their purport is the all round growth of individuals. To achieve this, every individual is made to undergo a few *samskäras*. These *samskäras* begin even before the birth of the person and continue even after his death. They are supposed to purify an individual. *Samskäras* enjoy cultural and physical importance. They are mentioned in the *vedas*, the treasure house of Indian knowledge. The 10th *maṇḍala* of *Ṛgveda* makes a number of references to *antyêṣṭi samskäras*. *pitṛ, Pitṛloka, pitṛpüja, prêta samskära, pitṛ śräddha, pitṛgaṇa* cremation of the corpse, burial of the corpse, *Yama* the God of death all these things are narrated in this *maṇḍala*. But the method of performing all these rituals is not clearly stated. So we cannot speak with certainty about the way in which all these rituals were held during the *Vedic* period. We can only make a few guesses.

A methodical description of the way in which all these *samskärs* are performed is given by the *sütras*. However, some of these sutras do not describe funeral rites. Predominently, *Äśwaläyana, Bodhäyana, Päraskara Gṛhya sütras* deal with funeral rites.

In addition to these we have *dharma sütras*. These *dharma sütras* contain elaborate descriptions of various aspects related to religion and

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religious rites. They refer to the *vedas* and bring together different details regarding various aspects of religion spread over different branches of the vedas.

Besides *Gṛahyasütras* and *dharmasütras* we have *Puräṇas*. Since the word *puräṇa* is found in the *vedas puräṇas* are supposed to be as ancient as the *vedas*. Although this cannot be proved it goes without saying that *puräṇas* too play an important role in deciding the method of performing various *samskärs*. The *prêtakalpa* of *Garuḍa puräṇa* gives a comprehensive view of funeral rites.

Similarly, smrities throw enough light on various aspects of a number of rituals. In addition to all these reliable sources we have the different customs in practice, research work done by scholars and guidance given by experts in the field. The intention of all these is the prosperity of the entire society by the persistent performance of various rituals. All these have real cultural value. Example:

1. The wearing of the *maṅgalasütra* is not mentioned in the *Vedas*. *Puräṇa* mentions this. The purpose is to give the rite of marriage a socio-logical basis and to make others know that the women is already married.

2. The wife of the dead is made to be with her husband on the pyre for a while. This is symbolic. It points to the fact that the two had been together throughout their life sharing the good and the evil and remain one even in death.

Differences - Variations - Contraversies

With changing times these *samskäras* too have undergone various

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changes. Though all the later writings are based on the *vedas* we find a number of contraversies regarding the manner of performing these *samskäras*. The vedas do not tell us the exact manner of performing these rites. *Sütras* have co-ordinated them and brought them to a particular order. However, we find additions like *pariśiṣṭa, kärika* and *śeṣa* in the *sütras*. They make it clear that some of these rites have undergone changes later. We find such alterations even in *puräṇas* and *smṛities* Eg. *Sütras* do not mention *sati sahagamana*. But *Guruḍa puräṇa* justifies this very strongly. It seems this was because of the social needs of the day. Today we find a strong opposition to this system. It has almost vanished now.

Sati:

The most important social legislation in the 19th C. was the abolition of the cruel rite of the *sati*. In 1804 about 300 cases occurred in six months, within a radius of 30 miles from Calcutta. But the practice of *Sati* was more or less a local custom rather than a part of the general Hindu Law. During 1815 - 1817 there were 864 cases in five districts of Bengal alone and there were only 663 cases in the rest of British India.

Raja Rammohan Roy was in the forefront of the cry for reforms. He devoted his whole energy for the purpose. He wrote books in Bengali to convince the people that the horrid practice of sati was not only inhuman, but also lacked the sanction of the *sastras*. He succeeded in winning over a considerable section of the Hindus on his side.

In 1829 *Sati* was declared to be illegal in the Bengal Presidency and punishable by the criminal courts. Gradually the practice disappeared with the spread of knowledge and under the influence of the new age of reason and reforms.

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The practice of burning widows along with their dead husbands or *sati* was not peculiar to India alone, although here it presisted the longest until outlawed in 1829..

Th practice reflected man's desire to acquire total control over the woman not only in this world, but also in the world after, in the name of high-sounding ideals like love, devotion, duty and religion. *Sati* in India too was a manifestation of this baseless and unjustified desire of the mass.

The recent incident in *Sikar* is the eighth in Rajasthan and the second in the same district in recent years In 1980, 16 years old Om Kanwar committed *sati* in Jhadi village which now has a sati shrine. In 1985, another *Rajput* woman was prevented from committing *sati* [1].

Quite often a question is raised regarding the benefits of preforming funeral rites. Whether the rites benefit the dead or the mourners. All other *samskaras* relate to the individual himself who performs it. But funeral rites are different. One who is born is bound to die. One day or other he must come to the graveyard. But the Indians have a strong faith in rebirth. They consider the spirit immortal. This firm faith has made them to think beyond death, life after death and in rebirth. They think that by performing funeral rites appropriately the dead person attains *pitrloka* and blesses his kith and kin. Thus funeral rites are beneficial both to the dead and the mourners who perform the rites. It gives the children the satisfaction of having fulfilled their duties towards their parents.

Alterations in the funeral rites:

A number of alterations have taken place in the method of performing funeral rites right from vedic period through the time of *sutra* and *purāṇas*. Alternate methods under inevitable circumstances have also been sug-

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gested. They tell us what should be done if a person dies without any children or if his children are not in a position to perform the rites. Such changes are inevitable. Earlier, the dead bodies were burnt on a wooden pyre. Now especially, in cities, electric pyres are used. I feel that the use of electric pyre won't cause any violation of the sanctity of the rites. Instead, such methods are necessary for the welfare of the present day society.

Another very pertinent question rised is regarding the donation of limbs. E.g. eye donation. Donation of limbs needs cutting off of certain parts of the body. Is it sacrilegious?

Certainly not. Firstly such donation is given with the good intention of helping others. Here humanity plays a very important role. Secondly Indian culture gives greater importance to the spirit and not to the mortal body. Hence donating any part of the body could be considered a great sacrifice, according to me.

Cremating a body which lacks certain limbs, to allow the body to be cut off and cremate only ports of it while some other parts are donated to other needy persons. Our scriptures give enough examples of such types of cremation or burial. When a person dies because of an accident or if the death takes place due to a terrible disease or when the dead body is not found alternative methods are suggested for cremation. The *Gṛhya Sütras* say that bodies of persons dying in terrible accidents could be disposed of in rivers. During the accident the body might get wounded in such a way that the sight of it could cause fear in the on - lookers. In such cases it could be very difficult to observe the rites with the distorted body right in front. So an alternative is suggested[2].

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Today we find accidents every where. Heart attack is also considered to be an unnatural death. Natural calamities like earth quake or human failures causing great tragedies like the Bhopal poisonous gas leakage result in the death of hundreds. If all these bodies are thrown into rivers there would be water pollution and air pollution too. Quite often we find mass funeral given to the dead bodies. All these are to be accepted from the point of view of the welfare of the society. In such a case donating the limbs of the dead for the use of others could never cause any sacriligion.

Charity is given great importance by *Sütrakäras* and *Puräṇakäras*. So these charities (donations) are also great. After cutting off the necessary parts like eye, kidny etc., for donations the body is brought to the original position with the help of scientific devices like stitching. So the body won't look distorted. Such bodies could be easily subjected to funeral rites. Further *antyêṣṭi* is a sacrifice given in fire *Aṅgadäna* to a needy person is also a kind of *tyäga* sacrifice. Therefore, according to age and utility. I feel the concept justifies donation.

If a person dies childless who should perform the funeral rites? Whether wife of the dead is allowed to do it ?

According to our scriptures the funeral rites are to be performed by the dead person's son. If he has no male off spring it is natural that his wife should perform it. She is his life partner and has shared his pleasures and pains. No one else could be so closely associated with him. If she performs the funeral rites the dead spirit too would feel satisfied. So it is only right that the dead person's wife should perform the necessary rites. A number of *Samskaras* express the same opinion[3-4].

Several people raised certain questions with me regarding *Antyêṣṭi*,

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my *study* of the subject helped me to answer the following questions:

1. Who has the rites to become the chief mourner and perform the funeral rites ?

Undoubtedly the eldest son has to become the chief mourner. Even when the dead has two or three wives the eldest son of the first wife himself has to perform the funeral rites. But if that son suffers from any horrible disease or is mentally retarded or has some inevitable problem other sons may perform the duties of the chief mourner. If the person dies childless his wife, or persons of his *gotra* or relatives can perform these rites.

2. Is it necessary to perform funeral rites even to the animals ?

Man is a gifted creature. He can think and act logically and systematically. This special gift has enabled man to think about his progress and he has made necessary arrangements for the disposal of his dead body. But animals are not capable of such thinking. Besides, they are not social animals like human beings. Hence funeral rites are normally not observed with regard to animals. But we have a reference to *Śri Räma* observing such rites with '*Jaṭäyu*' (a bird). We also come across references to '*Sarpa samskäras*'. Even today it is in practice. This might have come into vogue because of the importance given to the worship of *Näga*. According to the theory of pretatva every living being on this earth has to undergo *samskara*. The spirit is said to take rebirth in some form depending upon its *karma* in the previous life.(There is a reference to such *samskärs* to all animals in out scripture.) We get a reference to such an action in *Sri Rama* performing *Samskära* to *Jaṭäyu*. But, in general we do not find such practices. May be because men consider themselves different from other animals. They are gifted with intelligence and power of speech. They feel superior. So they

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evolved for themselves a systematic way of disposing of the dead body. This was a physical need too they had to prevent pollution. Being a social animal it is the responsibility of one to see that he does not cause damage to the well being of the society. But animals are not social beings. Their bodies decay naturally and become one with nature. Still we find the dead bodies of pet animals burried by their care-takers.

One example of *samskära* given to animals is '*sarpasamskära*'. Cobra is considered to be the incarnation of God himself. Eight lineages are recognised for them cobra is worshipped different names: '*Äśleṣa bali*' is the most popular from of *Näga* worship. It is supposed to bless the family who devote themselves to its worship. At the same time funeral rites are performed whenever the cobra is found dead. When we come to this we find the cobra enjoying the status of a *bramin*. Even three day's *asauca* is observed. Oblations offering of rice balls all are done just as in the case of *brahmins*. This might be because of the fear man has of these cobra as well as a lot of indirect help rendered by them in carrying on his daily life.

3. Why is human body cremated ?

Soon after the death the dead body has to be disposed of. It is very essential both from the physical and spiritual point of view. Different people follow different methods in doing this.

1. Leaving the dead body in an uninhabited, private place. Parsies leave the dead body on the top of a high place. In course of time natural forces like wind, rain, sunrays etc. work on the body, it decays and mixes with mother earth. Since they consider fire a holy element, they do not want to spoil its sanctity by burning the dead body.

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2. Sometimes the dead body is thrown into flowing water. When sages & ascetics die in forests or hilly regions this method was followed. Leaving the dead body to flow with the water of the Ganges is supposed to be very holy. But this practice has a lot of disadvantages. The body may come up some where else near the shore. Thus it may cause either water pollution or air pollution. Today this practice is almost vanishing due to health hazard.

3. Cremation is one of the popular methods of disposing the dead. Fire is considered to be sacred. It has the power to consume everything. Even after such consumption the fire remains holy. Hence the dead body is cremated. Ashes are colleced and immersed into holy water. This action fulfills both the physical and spiritual needs of funeral rites.

4. Another popular method is burrial of the dead. A deep pit is dug in the earth, the dead body is kept in it and the pit is filled with soil. Tombs are erected in such places. The desire to return this body to the mother-earth is behind this practice.

The vedic period is an important landmark in Indian culture. Most of our customs and traditions are based on what is said in the *vedas*. We do not have any access to the practices that existed earlier than the *vedas*. Similarly we find the earliest references to funeral rites in the *Vedas* themselves. The tenth mandala of *Ṛgvêda* deals with this. There is no doubt that the funeral rites were observed during the vedic period. So we can say that these rites originated during the vedic times. They might have existed earlier but we can not say anything about them with certainty.

5. Why are all the rites observed in the anti-clock wise direction ?

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On all auspicious occasions like marriage, *upanayana* etc., clockwise direction is taken by the performer. But this is not so with funeral rites. Death, though a part of the natural process, causes grief and supposed to be inauspicious. Hence the action takes place in anti-clock wise directions. This difference is there even in the use of colours. Black colour is not used during any auspicious ceremonies, but black is mainly used in funeral rites. South is usually avoided but South plays a main role in funeral rites. *Yama*, the god of death is the ruler of the South. The dead body is offered to a fire called *Kṛavyäda*. Thus, in every way, the procedure followed point to the grief and horror caused by death. It naturally follows that the anti-clock wise direction is taken in all actions.

6. If a person dies childless and there is no one to perform the funeral rites, it is said that performance of *Näräyaṇa Bali* is sufficient. Then where in the need for funeral rites ? Is it not enough to perform *Näräyaṇa Bali* after the death of each person ?

Näräyaṇa Bali is only an alternative suggested under inevitable circumstances. When there are sons and they can perform funeral rites they can not escape from their obligations. I can make this clear with an example. When one observes any religious rite he may go wrong. Then penance is suggested. It does not mean that one should flout the rules first and then observe penance. When there are sons they have to observe all the funeral rites systematically.

7. When the '*Agnihotri*' and his wife die together whose funeral rites should be observed first ?

Both of them together should be subjected to funeral rites on the same pyre. All the utensils used should also be kept with them. In case the wife

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dies first all those utensils should be kept with her body. His *Aupasanägni* should be used to perform the rites. There afterwards he stops worshipping fire.

8. When a person has many children can they perform the funeral rites seperately ?

All the children should perform the funeral rites together till *sapiṇḍikaraṇa*. The remaining *shräddha karmas* can be observed seperately.

A seminar on *Antyêṣṭi* had been organised by our institution at Kateel in the year 1994. I have here collected some of the questions which were raised in the seminar to give my view after having referred to the concerned text. I thought it fit to give my answers as my contribution to the subject matter in this concluding part of the thesis.

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ओ चित् सखायं सख्या ववृत्यां तिरः पुरू चिदर्णवं जेगन्वान् ।
पितुर्नपातमा दधीत वेधा अधि क्षमी प्रतरं दीध्यानः ॥१॥

न ते साखा सख्यं वष्टयेतत् सलक्ष्मा यद् विषुरूपा भवति ।
महस्पुत्रासो असुरस्य वीरा दिवो धर्तारे उर्विया परि ख्यन् ॥२॥

उशन्ति घा ते अमृतास एतदेकऐस्य चित्त्यजसं मर्त्यस्य ।
नि ते मनो मनसि धाय्यस्मे जज्युः पतिस्तन्यरमा र्विविश्याः ॥३॥

न यत् पुरा चकृमा कदू नूनमृतं वदन्तो अनृतं रपेम ।
गन्धर्वो अप्स्वप्या च योषा सा नौ नामिः परमं जामि तन्नौ ॥४॥

गर्भे नु नौ जनिता दम्पती कर्देवस्त्वष्टा सविता विशरूपः ।
नकिरस्य प्र मिनान्ति व्रतानि वेद नावस्य पृथिवी उत द्यौः॥५॥

को अद्य युङ्क्ते धुरि गा ऋतस्य शिमीवतो भामिनो दुर्हृणायून् ।
आसन्निषून् हत्स्वसो मयोभून् य एषां भृत्यामृणधत् स जीवात् ॥६॥

को अस्य वेद प्रथमस्यान्हः क ई ददर्श क इह प्र वोचत् ।
बृहन्मित्रस्य वरूणस्य धाम कदु ब्रव आहनो वीच्या नृन् ॥७॥

यमस्य मा यम्यं१ काम आगन्त्समाने योनौ सहशेय्याय ।
जायेव पत्ये तन्वंऽ रिरिच्यां चि द् वृहेव रथ्येव चक्रा ॥८॥

न तिष्ठन्ति न नि मिषन्त्ये ते देवानां स्पश इह ये चरन्ति ।
अन्येन मदाहऐनो याहि तूयं तेन वि वृह रथ्येंव चक्रा ॥९॥

रात्रीभिरस्मा अहभिर्दशस्येत् सूर्यस्य चक्षुर्मुहुरून्मिमीयात् ।
दिवा पृथिव्य मिथुना सबन्धू यमीर्यमस्य विवृहादजामी ॥१०॥

आ घा ता गेच्छानुत्तरा युगानि यत्र जामयः कृणवन्नजामि ।
उपे बर्बृहि वृषभाये बाहुमन्यमिच्छस्व सुभगे पतिं मत् ॥११॥

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किं भ्रातासद् यदेनाथं भवाति कामु स्वसा यन्निर्ऋतिर्निगच्छात् ।
कामभूता बहवे तद् रपामि तन्वाऽ मे तन्वं१ सं पिपृग्धि ॥१२॥

न त नाथं यम्यत्राहम स्मि न त तनूं तन्वाऽ सं पपृच्याम् ।
अन्येन मत् प्रमुदः कल्पयस्व न त भ्रातो सुभगे वष्टचेतत् ॥१३॥

न वा उ ते तनूं तन्वाऽ सं पपृच्यां पापमाहुर्यः स्वसारं निगच्छात् ।
असंयदे तन्मनसो हृदो मे भ्राता स्वसुः शयने यच्छयीय ॥१४॥

बतो बतासि यम नैव ते मनो हृदेयं चाविदाम ।
अन्या किल त्वां कक्ष्येऽव युक्तं परि ष्वजातै लिबुजेव वृक्षम् ॥१५॥

अन्यमू षु यम्यन्य उ त्वां परि ष्वजातै लिबुजेव वृक्षम् ।
तस्य वा त्वं मन इच्छा स वा तवाधा कृणुष्व संविदं सुभद्राम् ॥१६॥

त्रीणि च्छन्दांसि कवयो वि येतिरे पुरुरूपं दर्शतं विश्वचक्षणम् ।
आपो वाता ओषधयस्तान्येकस्मिन् भुवन आर्पितानि ॥१७॥

वृषा वृष्णे दुदुहे दोहसा दिवः पयंसि यह्वो अदितेरदाभ्यः ।
विश्वं स वेद वरुणो यथा धिया स यज्ञियो यजति यज्ञियाँ ऋतून् ॥१८॥

रपद् गन्धर्वीरप्या च योषणा नदस्य नादे परि पातु नो मनः ।
इष्टस्य मध्ये अदितिर्नि धातु नो भ्राता नो ज्येष्ठः प्रेथमो वि वोचति ॥१९॥

सो चिन्नु भद्रा क्षुमती यशस्वत्युषा उवास मनवे स्वऽर्वती ।
यदीमुशंतमुशतामनु क्रतुमग्निं होतारं विदथाय जीजनन् ॥२०॥

अध त्यं द्रप्सं विभ्वंऽ विचक्षणं विराभरदिषिरः शयेनो अध्वरे ।
यदी बिशो वृणते दस्ममार्या अग्निं होतारमध धीरजायत ॥२१॥

सदासि रण्वो यबसेव पुष्यते होत्राभिरग्ने मनुषः स्वध्वरः ।
विप्रेस्यवा यच्छशमान उक्थ्यो३ वाजंससवॉ उपयासि भूरिमिः ॥२२॥

उदीरय पितरा जार आ भगमियक्षति हर्यतो हृत्त इष्यति ।
विवक्ति वह्निः स्वपस्यते मखस्तविष्यते असुरो वेपते मती ॥२३॥

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यस्तँ अग्ने सुमतिं मर्तो अख्यत् सहसः सूनो अति स प्र शृण्वे । इ
षं दधानो वहमानो अश्वौरा स द्युमॉ अमवान् भूषति द्यून् ॥ २४॥

श्रुधी नो अग्ने सदने सधस्थे युक्ष्वा रथममृतस्य द्रविन्नुम् ।
अ नो वह रोदसी देवपुत्रे माकिर्देवानामप भूरिह स्याः ॥ २५॥

यदग्न एषा समितिर्भवाति देवी देवेषु यजता यजत्र ।
रत्ना च यद् विभजांसि स्वधावो भागं नो अत्र वसुमन्तं वीतात् ॥ २६॥

अन्वग्निरूपसामग्रमख्यदन्वहानि प्रथमो जातवेदाः ।
अनु सूर्य उषसो अनु रश्मीननु द्यावापृथिवी अ विवेश ॥ २७॥

प्रत्यग्निरुषसामग्रमख्यत् प्रत्यहानि प्रथमो जातवेदाः ।
प्रति सूर्यस्य पुरुधा च रश्मीन् प्रति द्यावापृथिवी आ ततान ॥ २८॥

द्यावा ह क्षामा प्रथमे ऋतेनाभिश्रावे भवतः सत्यवाचा ।
देवो यन्मर्तान् यजथाय कृण्वन्त्सीदध्दोता प्रत्यङ्. स्वमसुं यन् ॥ २९॥

देवो देवान् परिभूर्ऋतेन वहा नो हव्यं प्रथमश्चिकित्वान् ।
धूमकेतुः समिधा भाऋजीको मन्द्रो होता नित्यो वाचा यजीयान् ॥ ३०॥

अर्चामि वां वर्धायापो घृतस्नू द्यावाभूमी शृणुतं रोदसी मे ।
अहा यद् देवा असुनीतिमायन् मध्वा नो अत्र पितरा शिशीताम् ॥ ३१॥

स्वावृग् देवस्यामृतं यदी गोरतो जातासो धारयन्त उर्वी ।
विश्वे देवा अनु तत् ते यजुर्गुर्दुहे यदेनी दिव्यं घृतं वाः॥ ३२॥

किं स्विन्नो राजा जगृहे कदस्याति व्रतं चकृमा को वि वेद ।
मित्रश्चिध्दि ष्मा जुहुराणो देवांछ्लोको न यातामपि वाजो अस्ति ॥ ३३॥

दुर्मन्त्वत्रामृतस्य नाम समक्ष्मा यद् विषुरूपा भवाति ।
यमस्ययो मनवते सुमन्त्वग्ने तमृष्व पाह्यप्रयुच्छन् ॥ ३४॥

यस्मिन् देवा विदथे मादयन्ते विवस्वतः सदने धारयन्ते ।
सूर्ये ज्योतिरदधुर्मास्य १ क्तून् परि द्योतनिं चरतो अचस्रा ॥ ३५॥

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यस्मिन् देवा मन्मनि संचरन्त्यपीच्ये ३ न वयमस्य विद्म ।
मित्रो नो अत्रादितिरनागान्त्सविता देवो वरुणाय वोचत् ।। ३६।।

सखाय अ शिषामहे ब्रह्मेन्द्राय वज्रिणे ।
स्तुष ऊ षु नृतमाय धृष्णवे ।। ३७।।

शवसा ह्यसि श्रुतो वृत्रहत्येन वृत्रहा ।
मघैर्मघोनो अति शूर दाशसि ।। ३८।।

स्तेगो न क्षमत्येषि पृथिवीं मही नो वाता इह वान्तु भूमौ ।
मित्रो नो अत्र वरूणो युज्यमानो अग्निर्वने न व्यसृष्ट शोकम् ।। ३९।।

स्तुहि श्रुतं गर्तसदं जनानां राजानं भीममुपहत्नुमुग्रम् ।
मृडा जरित्रे रूद स्तवानो अन्यमस्मत् ते नि वपन्तु सेन्यम् ।।४०।।

सरस्वतीं देवयन्तो हवन्ते सरस्वतीमध्वरे तायमाने ।
सरस्वतीं सुकृतो हृवन्ते सरस्वती दाशुषे वार्य दात् ।।४१।।

सरस्वती। पितरो हवन्ते दक्षिणा यज्ञमभिनक्षमाणाः ।
आसद्यास्मिन् बहिषि मादयध्वमनमीवा इष आ धेह्यस्मे ।।४२।।

सरस्वति या सरथं ययाथोक्थैः स्वधाभिर्देवि पितृभिर्मदन्ती ।
सहस्रार्घमिडो अत्र भागं रायस्पोषं यजमानाय धेहि ।।४३।।

उदीरतामवर उत् परास उन्मध्यमाः पितरः सोम्यासः ।
असुं य ईयुरवृका ऋतज्ञास्ते नोवन्तु पितरो हवेषु ।।४४।।

आहं पितृन्त्सुविदत्राँ अवित्सि नपातं च विक्रमणं च विष्णोः ।
बर्हिषदो ये स्वधया सुतस्य भजन्त पित्वस्त इहागमिष्ठाः ।।४५।।

इदं पितृभ्यो नमो अस्त्वद्य ये पूर्वासो ये अपरास ईयुः ।
ये पार्थिवे रजस्या निषत्ता ये वा नूनं सुवृजनासु दिक्षु ।।४६।।

मातली कव्यैर्यमो अग्डिरोभिर्बृहस्पतिर्ऋक्वभिर्वावृधानः ।
यांश्च देवा वावृधुर्ये च देवांस्ते नोवन्तु पितरो हवेषु ।।४७।।

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स्वादुष्किलायं मधुमॉ उतायं तीव्रः किलायं रसवॉ उतायम् ।
उतो न्व१स्य पपिवांसमिन्द्रं न कश्चन सहत आहवेषु ॥४८॥

परेयिवांसं प्रवतो महीरिति बहुभ्यः पन्थामनुपस्पशानम् ।
वैवस्वतं संगमनं जनानां यमं राजानं हविषा सपर्यत ॥४९॥

यमो नो गातुं प्रथमो विवेद नैषा गव्यूतिरपभर्तवा उ ।
यत्र नः पैर्वे पितरः परेता एना जज्ञानाः पथ्या३ अनु स्वाः ॥५०॥

बर्हिषदः पितर ऊत्य१ र्वागिमा वो हव्या चकृमा जुषध्वम् ।
त आ गतावसा शंतमेनाधा नः शं योररपो दधात ॥५१॥

आच्या जानु दक्षिणतो निषद्येदं नो हविरभि गृणन्तु विश्वे ।
मा हिसिष्ट पितरः केन चिन्नो यद् व आगः पुरूषता कराम ॥५२॥

त्वष्टा दुहित्रे वहतुं कृणोति तेनेदं विश्वं भुवनं समेति ।
यमस्ये माता पर्युह्यमाना महो जाया विवस्वतो ननाश ॥५३॥

प्रेहि प्रेहि पथिभिः पैर्याणैर्येना ते पूर्वे पितरः परेताः ।
उभा राजानौ स्वधया मदन्तौ यमं पश्यासि वरूणं च देवम् ॥५४॥

अपेत वीऽत वि च सर्पतातो ऽस्मा एतं पितरो लोकमक्रन् ।
अहोभिरद्भिरक्तुभिर्व्यऽक्तं यमो ददात्यवसानमस्मै ॥५५॥

उशन्तस्त्वेधीमह्युशान्तः समिधीमहि ।
उशन्नुशत आ वह पितृन् हविषे अत्तवे ॥५६॥

द्युमन्तस्त्वेधीमहि द्युमन्तः समिधमिहि ।
द्युमान् द्युमत आ वह पितृन् हविषे अत्तवे ॥५७॥

अग्ङिरसो नः पितरो नवग्वा अथर्वाणो भृगवः सोम्यासः ।
तेषां वयं सुमतौ यज्ञियानामपि भद्रे सौमनसे स्याम ॥५८॥

अग्ङिरोभिर्यज्ञियैरा गहीह यम वैरूपैरिह मादयस्व ।
विवस्वन्तं हुवे यः पिता तेऽस्मिन् बर्हिष्या निषद्य ॥५९॥

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इमं यम प्रस्तरमा हि रोहाङ्गिरोभिः पितृभिः संविदानः ।
आत्वा मन्त्राः कविशस्ता वहन्त्वेना राजन् हविषो मादयस्व ॥६०॥

इत एत उदारूहन् दिवस्पृष्ठान्यारूहन् ।
प्र भूर्जयो यथा पथा द्यामाङ्गिरसो ययुः ॥६१॥

2.[Funeral verses.]

यमाय सोमः पवते यमाय क्रियते हविः ।
यमं ह यज्ञो गच्छत्यग्निदूतो अरंकृतः ॥१॥

यमाय मदुमत्तमं जुहोता प्र च तिष्ठत ।
इदं नम ऋषिभ्यः पूर्वजेभ्यः पूर्वोभ्यः पथिकृदभ्यः ॥२॥

यमाय घृतवत् पयो राज्ञे हविर्जुहोतन ।
स नो जीवेष्वा यमद्दीर्घमायुः प्र जीवसे ॥३॥

मैनमग्ने वि दहो माभि शूशुचो मास्य त्वचं चिक्षिपो भा शरीरम् ।
शृतं यदा करसि जातवेदोथेमेनं प्र हिणुतात् पुतॄरूप ॥४॥

यदा शृतं कृणवो जातवेदोथेममेनं पति दत्तात् पितृभ्युः ।
यदो हऽगच्छात्यसुनीतीमेतामथ देवानां वशनीर्भवाति ॥५॥

त्रिकदुकेभिः पवते षडुर्वीरेकमिद् बृहत् ।
त्रिष्टुब् गायत्री छन्दांसि सर्वा ता यम आर्पिता ॥६॥

सूर्य चक्षुषा गच्छ वातमात्मना दिवं च गच्छ पृथिवीम च धर्मभिः ।
अपो वा गच्छ यदि तत्र ते हितमोषधीषु प्रति तिष्ठ शरीरैः ॥७॥

अजो भागस्तपसस्तं तपस्व तं ते शोचिस्तपतु तं ते अर्चिः ।
यास्ते शिवास्तन्वोऽ जातवेदस्ताभिर्वहैनं सुकृतामु मोकम् ॥८॥

यास्ते शोचयो रंहयो जातवेदो याभिरापृणासि दिवमन्तरिक्षम् ।
अजं यन्तमनु ताः समृण्वतामथेताभिः शिवतमाभिः शुतं कृधि ॥९॥

अव सृज पुनरग्ने पितृभ्यो यस्त आहुतश्चरति स्वधावान् ।
आयुर्वसान उप यातु शेषः सं गच्छतां तन्वाऽ सुवर्चाः ॥१०॥

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अति द्रव श्रानौसारमेयौ चतुरक्षौ शबलौ साधुना पथा।
अधा पितृन्त्सुविदत्रां अपीही यमेन ये सधमादं मदन्ति ॥११॥

यौ ते श्रानौ यम रक्षितारौ चतुरक्षौ पथिषदी नृचक्षसा।
ताभ्यां रादन् परि धेह्येनं स्वस्त्यऽस्मा अनमीवं च धेहि ॥१२॥

उरूणसावसुतृपावुदुम्बलौ यमस्य दूतौ चरतौ जनॉ अनु।
तावस्मभ्यं दृशये सूर्याय पुनर्दातामसुमद्येह भद्रम् ॥१३॥

सोम एकेभ्यः पवते धृतमेक उपासते।
येभ्यो मधु प्रधावति तँश्रिदेवापि गच्छतात् ॥१४॥

ये चित् पूर्व ऋ तसाता ऋतजाता ऋ तावृधः।
ऋषीन् तपस्वतो यम तपोजॉ अपि गच्छतात् ॥१५॥

तपसा ये अनाधृष्यास्तपसा ये स्वर्ययुः।
तपो ये चक्रिरे महस्तांश्चीदेवापि गच्छतात् ॥१६॥

ये युध्यन्ते प्रधनेषु शूरासो ये ततूत्यजः।
ये वा सहस्रदक्षिणास्तांश्चिदेवापि गच्छतात् ॥१७॥

सहस्रणीथाः कवयो ये गोपायन्ति सूर्यम्।
ऋषीन् तपस्वतो यम तपोजॉ अपि गच्छतात् ॥१८॥

स्योनास्मै भव पृथिव्यनृक्षरा निवेशनी।
यच्छास्मै शर्म सप्रथाः ॥१९॥

असंबाधे पृथिव्या उरौ लोके नि धीयस्व।
स्वधा याश्चकृषे जीवन् तास्ते सन्तु मधुश्चुतः ॥२०॥

हृयामि ते मनसा मन इहेमान् गृहॉ उप जुजुषाण एहि।
सं गच्छस्व पितृभिः सं यमेन स्योनास्त्वा वाता उप वान्तु शग्माः ॥२१॥

उत् त्वा वहन्तु मरूत उदवाहा उदप्रुतः।
अजेन कृण्वन्तः शीतं वर्षेणोक्षन्तु बालिति ॥२२॥

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उदह्वमायुरायुषे क्रत्वे दक्षाय जीवसे ।
स्वान् गच्छतु ते मनो अधा पितॄँरूप द्रव ।।२३।।

मा ते मनो मासोर्माग्ङानां मा रसस्य ते ।
मा ते हास्त तन्व१ः किं चनेह ।।२४।।

मा त्वा वृक्षः सं बाधिष्ट मा देवीपृथिवी मही ।
लोकं पितृषु वित्त्वैधस्व यमराजसु ।।२५।।

यत् ते अग्ङमतिहितं पराचैरपानः प्राणो य उ वा ते परेतः ।
तत् ते संगत्य पितरः सनीडा घासादू धासं पुनरा वेशयन्तु ।।२६।।

अपेमं जीवा अरुधन् गृहेभ्यस्तं निर्वहत परि ग्रमादितः।
मृत्युर्यमस्यासीद् द्तः प्रचेता असून् पितृभ्यो गमयां चकार ।।२७।।

ये दस्यवः पितृषु प्रविष्ट ज्ञातिमुखा अहुतादश्चरन्ति ।
परापुरो निपुरो ये भरन्त्यग्निष्टानस्मारू प्र धमाति यज्ञात् ।।२८।।

सं विशनन्त्विह पितरः स्वा नः स्योनं कृण्वन्तः प्रतिरन्त आयुः ।
तेभ्यः शकेम हविष नक्षमाणा ज्योग् जीवन्तः शरदः पुरूचीः ।।२९।।

यां ते धेनुं निपृणामि यमु ते क्षीर ओदनम् ।
तेना जनस्यासो भर्ता योत्रासदचीवनः ।।३०।।

अश्वातीं प्र तर या सुशेवार्क्षाकं वा प्रतरं नवीयः ।
यस्त्वा जघान वध्यः सो अस्तु मा सो अन्यद् विदत भागधोयम् ।।३१।।

यमः परोवरो विवस्वान् ततः परं नाति पश्यामि किं चन ।
यमे अध्वरो अधि मे निविष्टो भुवो विवस्वानन्वाततान ।।३२।।

अपागूहन्नमृतां मर्त्येम्यः कृत्वा सवर्णामदधुर्विवस्वते ।
उताश्विनावभरद् यत् तदासदिजहादु द्वा मिथुना सरण्यूः ।।३३।।

ये निखाता ये परोप्ता ये दग्धा ये चोद्धिताः ।
सर्वास्तानग्न आ वह पितॄन् हविषे अत्तवे ।।३४।।

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ये अग्निदग्धा ये अनाग्निदग्धा मध्ये दिवः स्वधया भादयन्ते ।
त्वं तान् वेत्थ यदि ते जातवेदः स्वधयां यज्ञं स्वधितिः जुषन्ताम् ॥३५॥

शं तप माति तपो अग्ने मा तन्वं १तपः ।
वनेषु शुष्मो अस्तु ते पृथिव्यामस्तु यध्दरः ॥३६॥

ददाम्यस्मा अवसानमेतद् य एष आगन् मम चेदभूदिह ।
यमश्चिकित्वान् प्रत्येतदाह ममैष राय उप तिष्ठतामिह ॥३७॥

इमां मात्रां मिमीमहे यथापरं न मासातै।
शते शरत्सु नो पुरा ॥३८॥

प्रेमां मात्रां मिमीग्रहे यथापरं न मासातै ।
शते शरत्सु नो पुरा ॥३९॥

अपेमां मात्रां मिमीमहे यथापरं न मासातै ।
शते शरत्सु नो पुरा ॥४०॥

वी३मां मात्रां मिमीमहे यथापरन मासातै ।
शते शरत्सु नो पुरा ॥४१॥

निरिमां मात्रं मिमीमहे यथापरं न मासातै ।
शते शरत्सु नो पुरा ॥४२॥

उदिमां मात्रां मिमीमहे यथापरं न मासातै ।
शते शरत्सु नो पुरा ॥४३॥

सामिमां मात्रां मिमीमहे यथापरं न मासातै ।
शते शरत्सु नो पुरा ॥४४॥

अमासि मात्रां स्वऽरगामायुष्मान् भूयासम् ।
यथापरं न मासातौ शाते शरत्सु नो पुरा ॥४५॥

प्राणो अपानो व्यान आयुश्चक्षुदृशये सूर्याय ।
अपरिपरेण पथा यमराज्ञः पितॄन् गच्छ ॥४६॥

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ये अग्रवः शशमानाः परेयुर्हित्वा द्वेषांस्यनपत्यवन्तः ।
ते द्यामुदित्याविदन्त लोकं नाकस्य पृष्ठ अदि दीध्यानाः ।।४७।।

उदन्वती द्यौरवमा पीलुमतीति मध्यमा ।
तृतीया ह प्रद्यौरिति यस्यां पितर आसते ।।४८।।

ये नेः पितुः पितरो ये पितामहा य आविविशुरुर्व१न्तरिक्षम् ।
य आक्षियन्ति पृथिवीमुत द्यं तेम्यः पितृम्यो नमसा विधेम ।।४९।।

इदमिद् वा उ नापरं दिवि पश्यसि सूर्यम् ।
माता पुत्रं यथा सिचाभ्येऽनं भूम ऊर्णुहि ।।५०।।

इदमिद् वा उ नापरं जरस्यन्यदितोपरम् ।
जाया पतिमिव वाससाभ्येऽनं भूम ऊर्णुहि ।।५१।।

अभि त्वोर्णोमि पृथिव्या मातुर्वस्त्रेण भद्रया ।
जीवेषु भद्रं तन्मयि स्वधा पितृषु सा त्वयि ।।५२।।

अग्नीषोमा पथिकृता स्योनं देवेभ्यो रत्नं दधथुर्वि लोकम् ।
उप प्रेष्यन्तं पूषणं यो वहात्यञ्जोयानैः पथिभिस्तत्र गच्छतम् ।।५३।।

पूषा त्वेतशच्यावयतु प्र विद्वानानष्टपशुर्भुवनस्य गोपाः ।
स त्वैतेभ्यः परि ददत् पितृभ्योग्निर्देवेभ्यः सुविदात्रियेभ्यः ।।५४।।

आयुवश्रायुः परि पातु त्वा पूषा त्वा पातु प्रपथे पुरस्तात् ।
यत्रासते सुकृतो यत्र त ईयुस्तत्र त्वा देवः सविता दधातु ।।५५।।

इमौ युनज्मि ते वह्नी असुनीताय वोढवे ।
ताभ्यां यमस्य सादनं सामितीश्चाव गच्छतात् ।।५६।।

एतत् त्वा वासः प्रथमं न्वागन्नपैतदूह यदिहाविभः पुरा ।
इष्टापूर्तमनुसंक्राम विद्वान् यत्र ते दत्तं बहुधा विबन्धुषु ।।५७।।

अग्नंर्वर्म परि गोभिर्व्यस्व सं प्रोर्णुष्व मेदसा पीवसा च ।
नेत् त्वा धृष्णुर्हरसा जर्हृषाणो दधृग् विधक्षन् परिख्ड्यातै ।।५८।।

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ढण्डं हस्तादाददानो गतासोः साह श्रोत्रेण वर्चसा बलेन।
अत्रैव त्वमिह वयं सुवीरा विश्वामृधो अभिमातीर्जयेम ॥५९॥

धनुर्हस्तादाददानो मृतस्य सह क्षत्रेण वर्चसा वलेन।
समागृभाय वसु भूरि पुष्टमर्वाङ् त्वमेह्युप जीवलोकम् ॥६०॥

3. [Funeral verses.]

इयं नारी पतिलोकघ वृणाना नि पद्यत उप त्वा मर्त्य प्रेतम्।
धर्मं पुराणमनुपामयबी तस्यै ऱजां ध्विणं चेह धेहि ॥१॥

उदीर्ष्व नार्यभि जीवलोकं गतासुमेतमुप शेष एहि।
हस्तृाभस्य दधिषोस्तवेदं पत्यर्जनित्वमभि सं बभूथ ॥२॥

अपश्यं युवतिं नीयमानं जीवं मृतेभ्यः परिणीयमानाम्।
अन्धेन यत् तमसा प्रावृतासीत् प्राक्तो अपाचीमनयं तदेनाम् ॥३॥

प्रजानत्यऽघ्न्ये जीवलोकं देवानां पन्थामनुसंचरन्ती।
अयं ते गोपतिस्तं जुषस्व स्वर्ग लोकमधि रोहयैनम् ॥४॥

उप द्यामुप वेतसमवत्तरो नदीनाम्।
अग्ने पित्तमपामसि ॥५॥

यं त्वमग्ने समदहस्तमु निर्वापया पुनः।
क्याम्बूरत्र रोहतु शाण्डदूर्वा व्यऽल्कशा ॥६॥

इदं त एकं पर ऊ त एकं तृतीयेन ज्योतिषा सं विशंस्व।
संवेशने तन्वा३ चारूरेधि प्रियो देवानां परमे सधस्थे ॥७॥

उत्तिष्ठ प्रेहि प्र द्रवौकः कृणुष्व सलिले सधस्थे।
तत्र त्वं पितृभिः संविदानः सं सोमेन मदस्व सं स्वधाभिः ॥८॥

प्र च्यवस्व तन्वं१ सं भरस्व मा ते गात्रा वि हाथि मो शरीरम्।
मनो निविष्टमनुसंविशस्व यत्र भूमेर्जुषसे तत्र गच्छ ॥९॥

वर्चसा मां पितरःसोम्यासो अञ्जन्तु देवा मधुना घृतेन।
चक्षुषे मा प्रतरं तारयन्तो जरसे मा जरदष्टिं वर्धन्तु ॥१०॥

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वर्चसा मां समनक्त्वग्निर्मेधां मे विष्णुर्न्यऽनक्तवासन् ।
रयिं मे विश्वे नि यच्छन्तु देवाः स्योना मापः पवनैः पुनन्तु ॥११॥

मित्रावरूणा परि मामधातामादित्या मा स्वरवो वर्धयन्तु ।
वर्चे म इन्द्रो न्यऽनक्तु हस्तयोर्जरदष्टिं मा सविता कृणोतु ॥१२॥

यो ममार प्रथमो मर्त्यानां यःप्रेयाय प्रथमो लोकमेतम् ।
वैवस्वतं संगमनं जनानां यमं राजानं हविषा सपर्यत ॥१३॥

परा यात पितर आ च यातायं वो यज्ञो मधुना समक्तः ।
दत्तो अस्मभ्यं द्रविणेह भद्रं रयिं च नः सर्ववीरं दधात ॥१४॥

कण्वः कक्षीवान् पुरूमीढो अगस्त्यः श्याबाश्वः सोभर्यर्चनानाः ।
विक्ष्वामित्रोयं जमदग्निरत्रिरवन्तु नः कश्यपो वामदेवः ॥१५॥

विक्ष्वामित्र जमदग्ने वसिष्टऽठ भरद्वाज गोतम वमादेव ।
शर्दिनो अत्रिरग्रभीन्नमोभिः सुसमशासः पितरो मृडता नः ॥१६॥

कस्ये मृजाना अति यन्ति रिप्रमायुर्दधानाः प्रतरं नवीयः ।
आप्यायमानाः प्रजया धनेनाध स्याम सुरभयो गृहेषु ॥१७॥

अञ्जते व्यऽञ्जते समञ्जते क्रतुं रिहन्ति मधुनाभ्यऽञ्जते ।
सिन्धोरूच्छवासे पतयन्तमुक्षणं हिरण्यपावाः पशुमासु गृह्णते ॥१८॥

यद् वो मुद्रं पितरः सोम्यं च तेनो सचध्वं स्वयशसो हि भूत ।
ते अर्वाणः कवय श्रृणोत सुविदत्रा विदथे हूयमानाः ॥१९॥

ये अत्रयो अग्ङिरसो नवग्वा इष्टावन्तो रातिषाचो दधानाः ।
दक्षिणावन्तः सुकृतो य उ स्थासद्यास्मिन् बर्हिषि भादयध्वम् ॥२०॥

अधा यथा नः पितरः परासः प्रन्नासो अग्न ऋतमोशशानाः ।
शुचीदयन् दीध्यत उक्थशासः क्षामा भिन्दन्तो अरूणीरप व्रन् ॥२१॥

सुकर्माणः सुरूचो देवयन्तो अयो न देवा दनिमा धमन्तः ।
शुचन्तो अग्निं वावृधन्त इन्द्रमुर्वीं गव्यां परिषदं नो अक्रन् ॥२२॥

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आ यूथेव क्षुमति पश्वे अख्यद् देवानां जनिमान्त्युग्रः ।
मर्त्तासश्चि दुर्वशीरकृप्रन् वृधे चिदर्य उपरस्यायोः ॥२३॥

अकर्म ते स्वपसो अभूम ऋतमंवस्त्रन्नुषसो विभातीः ।
विश्वं तद् भद्रं यदवन्ति देवा बृहद् वदेम विदथे सुवीराः ॥२४॥

इन्द्रो मा मरूत्वान् प्रच्या दिशः पातु बाहुच्युता पृथिवी द्याभिवोपरि ।
लोककृतः पथिकृतो यजामहे ये देवानां हुतभागा इह स्थ ॥२५॥

धाता मा निर्ऋत्या दक्षिणाया दिशः पातु बाहुच्युता पृथिवी द्यामिवोपरि ।
लोककृतः पथिकृतो यजामहे ये देवानां हुतभागा इह स्थ ॥२६॥

अदितिर्मादित्यैः प्रतीच्या दिशः पातु बाहुच्युता पृथिवी द्यामिवोपरि ।
लोककृतः पथिकृतो यजमहे ये देवानां हुतभागा इह स्थ ॥२७॥

सोमो मा विश्वैर्देवैरूदीच्या दिशः पातु बाहुच्युता पृथिवीद्यमिवोपरि ।
लोककृतः पथिकृतो यजामहे ये देवानां हुतभागा इह स्थ ॥२८॥

धर्ता ह त्वा धरूणो धारयाता ऊर्ध्व भानुं सविता द्यामिवोपरि ।
लोककृतः पथिकृतो यजामहे ये देवानां हुतभागा इह स्थ ॥२९॥

प्राच्यां त्वा दिशि पुरा संवृतः स्वधायामा दधामि बाहुच्युता पृथिवी द्यामिवोपरि ।
लोककृतः पथिकृतो यजामहे ये देवानां हुतभागा इह स्थ ॥३०॥

दक्षिणायां त्वा दिशि पुरा संवृतः स्वधायामा दधामि बाहुच्युता पृथिवी द्यामिवोपरि ।
लोककृतः पथिकृतो यजामहे ये देवानां हुतभागा इह स्थ ॥३१॥

प्रतीच्यं त्वा दिशि पुरा संवृतः स्वधायामा दधामि बाहुच्युता पृथिवी द्यामिवोपरि ।
लोककृतः पथिकृतो यजामहे ये देवानां हुतभागा इह स्थ ॥३२॥

उदीच्यां त्वा दिशि पुरा संवृतः स्वधायामा दधामि बाहुच्युता पृथिवीद द्यामिवोपरि ।
लोककृतः पथिकृतो यजामहे ये देवानां हुतभागा इह स्थ ॥३३॥

ध्रुवायां त्वा दिशि पुरा संवृतः स्वधायामा दधामि भाहुच्युता पृथिवी द्यामिवोपरि ।
लोककृतः पथिकृतो यजामहे ये देवानां हुतभागा इह स्थ ॥३४॥

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ऊर्ध्वायां त्वा दिशि पुरा संवृतः स्वधायामा दधामि बाहुच्यता पृथिवी द्यामिवोपरि ।
लोककृतः पथिकृतो यजामहे ये देवानां हुतभागा इह स्थ ॥ ३५॥

धर्तासि धरूणोसि वंसगोसि ॥ ३६॥

उदपूरसि मधुपूरसि वातपूरसि ॥ ३७॥

इतश्च मामुतश्चावतां यमे इव यतमाने यदैतम् ।
प्र वां भरन् मानुषा देवयन्तो अ सीदतां स्वमु लोकं विदाने ॥ ३८॥

स्वासस्थे भवतमिन्दवे नो युजे वां ब्रह्मा पूर्व्य नमोभिः ।
वि श्लोक एति पथ्येऽब सूरिः शृण्वन्तु विश्वे अमृतास एतत् ॥ ३९॥

त्रीणि पदानि रूपो अन्वरोहच्चतुष्पदीमन्वैतद् व्रतेन ।
अक्षरेण प्रति मिमीते अर्कमृतस्य नाभावभि सं पुनाति ॥ ४०॥

देवेभ्यः कमवृणीत मृत्युं प्रजायै किममृतं नावृणीत ।
बृहस्पतिर्यज्ञमततनुत ऋषिः प्रियां यमस्तन्व १ मा रिरेच ॥ ४१॥

त्वमग्न ईडितो जातवेदोवाड्ढव्यानि सुरभीणि कृत्वा ।
प्रादाः पितृभ्यः स्वधया ते अक्षन्नद्धि त्वं देव प्रयता हवींषि ॥ ४२॥

आसीनासो अरुणीनामुयस्थे रयिं धत्त दाशुषे मार्त्याय ।
पुत्रेभ्यः पितरस्तस्य वस्वः प्र यच्छत त इहोर्ज दधात ॥ ४३॥

अग्निष्वात्ताः पितर एह गच्छत सदःसदघ सदत सुप्रणीतयः ।
अत्तो हवीषि प्रयतानि बर्हिषि रयि च नः सर्ववीरं दधात ॥ ४४॥

उपहूता नः पितरः सोम्यासो बर्हिषयेऽषु निधिषु प्रियेषु ।
त आ गमन्तु त इह श्रुवन्तवधि ब्रुवन्तु तेऽ वन्त्वस्मान् ॥ ४५॥

ये नः पितुः पितरो ये पितामहा अनूजहिरे सोमपीथं वसिष्ठाः ।
तेभिर्यमः सरराणो हवीष्युशद्भिःप्रतिकाममत्तु ॥ ४६॥

ये तातृषुर्देवत्रा जेहमाना होत्राविद स्तोमतष्टासो अर्कैः ।
आग्ने याहि सहस्रं देववन्दैः सत्यैः कविभिर्ऋषिभिर्घर्मसद्भिः ॥ ४७॥

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ये सत्यासो हविरदो हविष्पा इन्द्रोण देवैः सरथं तुरेण ।
आग्ने याहि सुविदत्रेभिरर्वाङ् परैः पूर्वैर्ऋषिभिर्घर्मसद्भिः ॥४८॥

उप सर्प मातरं भूमिमेतामुरूव्यचसं पृथिवीं सुशेवाम् ।
ऊर्णम्रदाः पृथिवी दक्षिणावत एषा त्वा पातु प्रपथे पुरस्तात् ॥४९॥

उच्छवच्चस्व पृथिवी मा नि बाधथाः सूपायनास्मै भव सूपसर्पणा ।
माता पुत्रं यथा सिचाभ्येऽनं भूम ऊर्णुहि ॥५०॥

उच्छ्वच्चमाना पृथिवी सु तिष्ठतु सहस्रं मित उप हि श्रयन्ताम् ।
ते गृहासो घृतश्चुतः स्योना विश्वाहास्मै शरणाः सन्तवत्र ॥५१॥

उत्ते स्तभ्नामि पृथिवीं त्वत् परीमं लोगं निदधन्मो अहं रिषम् ।
एतां स्थूणां पितरो धारयन्ति ते तत्र यमः सादना ते कृणोतु ॥५२॥

इममग्ने चमसं मा वि जिह्वरः प्रियो देवानामुत सोम्यानाम् ।
अयं यश्चमसो देवपानस्तस्मिन् देवा अमृता मादयन्ताम् ॥५३॥

अथर्वा पूर्ण दमसं यमिन्द्रायाबिभर्वाजिनीवते ।
तस्मिन् कृणोनि सुकृतस्य भक्षं तसमिन्निन्दुः पवते विश्रदानीम् ॥५४॥

यत् ते कृष्णः शकुन आतुतोद पिपीलः सर्प उत व श्वापदः ।
अग्निष्टद् विश्वदगदं कृणोतु सोमश्च यो ब्राह्मणॉ आविवेश ॥५५॥

पयस्वतीरोषधयः पयस्वन्मामकं पयः ।
अपां पयसो यत् पयस्तेन मा सह शुभ्मतु ॥५६॥

इमा नारीरविधवाः सुपत्नीराञ्जनेन सर्पिषा सं स्पृशन्ताम् ।
अनश्रवो अनमीवाः सुरत्ना आ रोहन्तु जनयो योनिमग्रे ॥५७॥

सं गच्छस्व पितृभिः सं यमेनेष्टापूर्तेन परमे व्योऽमन् ।
हित्वावद्यं पुनरस्तमेहि सं गच्छतां तन्वाऽसुवर्चाः ॥५८॥

ये नः पितुः पितरो ये पितामाहा य आविविशुरूर्व१न्तरिक्षम् ।
तेम्यः स्वराडसुनीतिर्नो अद्य यथावशं तन्वडः कल्पयाति ॥५९॥

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शं ते नीहारो भवतु शं ते प्रुष्वाव शीयताम् ।
शीतिके शीतिकावति ह्लादिके ह्रदिकावति ।
मण्डूक्य१ प्रऽप्सु शं भुव इमं स्व१ग्निं शमय ।।६०।।

विवस्वान् नो अभयं कृणोतु यः सुत्रामा जीरदानुः सुदानुः ।
इहेमे वीरा बहवो भवन्तु गोमदश्ववन्मय्यस्तु पुष्टम् ।।६१।।

विवस्वान् नो अमृतत्वे दधातु परैतु भृत्युरमृतं न ऐतु ।
इमान् रक्षतुपुरूषाना जरिम्णो मो ष्वेऽषामसवो यमं गुः ।।६२।।

यो दधे अन्तरिक्षे न महा पितृणां कविः प्रमतिर्मतीनाम् ।
तमर्चत षिश्वमित्रा हविर्भिः स नो यमः प्रतरं जीवसे धात् ।।६३।।

अ रोहत दिवमुत्तमामृषयो मा बिभीतोन ।
सोमपाः सोमपायिन इदं वः क्तियते हहविरगन्म ज्योतिरूत्तमम् ।।६४।।

प्र केतुना बृहता भात्यग्निरा रोदसी वृषभो रोरवीति ।
दिवश्चिदन्तादुपमामुदानडपामुपस्थे महिषो ववर्ध ।।६५।।

नाके सुपर्णमुय यत् पतन्तं ह्रदा वेनन्तो अभ्यचक्षत त्वा ।
हिरण्यपक्षं वरूणस्य दूतं यमस्य योनौमौ शकुनं भुरण्युम् ।।६६।।

इन्द्र क्रतुं न आ भर पिता पुत्रेभ्यो यथा ।
शिक्षा णो अस्मिन् पुरूहूत यामनि जीवा ज्योतिरशीमहि ।।६७।।

अपूपापिहितान् कुम्भान् यांस्ते देवा अधारयन् ।
ते ते सन्तु स्वधावन्तो मधुमन्तो घृतश्चुतः ।।६८।।

यास्ते धाना अनुकिरामि तिममिश्रा स्वधावतीः ।
तास्ते सन्तु विभ्वीः प्रभ्वीस्तास्ते यमो राजानु मन्यताम् ।।६९।।

पुनर्देहि वनस्पते य एष निहितस्त्वयि ।
यथा यमस्य सादन आसातै विदथा बदन् ।।७०।।

आ रभस्व जातवेदस्तेजस्वद्धरो अस्तु ते ।
शरीरमस्य सं दहाथैनं धेहि सुकृतामु लोके ।।७१।।

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ये ते पूर्वे परागाता अपरे पितरश्चये।
तेब्यो घृतस्य कुल्यैऽतु शातधारा व्युन्दती ॥७२॥

एतदा रोह वय उन्मुजानः स्वा इह बृहदु दीदयन्ते।
अभि प्रेहि मध्यतो माप हास्थाः पितृणां लोकं प्रथमो यो अत्र ॥७३।

4. [Funeral verses.]

आ रोहत जनित्रीं जातवेदसः पितृयाणैः सं व आ रोहयामि।
अवाड्ढव्येषितो हव्यवाह ईजानं युक्ताः सुकृतां धत्त लोके ॥१॥

देवा यज्ञमृतवः कल्पयन्ति हविः पुरोडाशं स्रुचो यज्ञायुधानि।
तेभिर्याहि पथिमिर्देक्यानैयैतीजानाः स्वर्गं यन्ति लोकम् ॥२॥

ऋतस्य पन्थामनु पश्य साध्वङ्गिरसः सुकृतो येन यन्ति।
तेभिर्याहि पथिभिः स्वर्ग यत्रादित्या मधु भाक्षयन्ति तृतीये नाके अधि वि श्रयस्व ॥३॥

त्रयः सुपर्णा उपरस्य मायू नाकस्य पृष्ठे अधि विष्टपि श्रिताः।
स्वर्गा लोका अमृतेन विष्ठा इषम्र्ज यजमानाय दुहाम् ॥४॥

जुहूर्दाधार द्यामुयभृदन्तरिक्षं ध्रवादाधार पृथिवीं प्रतिष्ठाम्।
प्रतीमां लोका धृतपृष्ठाः स्वर्गाः कामंकामं यजमानाय दुहाम् ॥५॥

ध्रव आ रोह पृथिवीं विश्वभोजसमन्तरीक्षमुपभृदा क्रमस्व।
जुहु द्यां गच्छ यजमानेन साकं स्रुवेण वत्सेन दिशः प्रयीनाः सर्वा धुक्ष्वाहूणीयमानः ॥६॥

तीर्थैस्तरन्ति प्रवतो महीरिति यज्ञकृतः सुकृतो येन यन्ति।
अत्रादधुर्यजमानाय लोकं दिशो भूतानि यदकल्पयन्त ॥७॥

अङ्गिरसामयनं पूर्वो अग्निरादित्यानामयनं गार्हपत्यो दक्षिणानामयनं दक्षिणाग्निः।
महिमानमग्नेर्विहितस्य ब्रह्मणा समग्ङः सर्व उप याहि शग्मः ॥८॥

पैर्वो अग्निष्टवा तपतु शं पुरस्ताच्छं पश्चात् तपतु गार्हपत्यः।
दक्षिणाग्निष्टं तपतु शर्म वर्मोत्तरतो मध्यतो अन्तरुक्षाद् दिशोदिशो अग्ने परि
पाहि धोरात् ॥९॥

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यूयभग्ने शंतमाभिस्तनूभिरीजानमाभि लोकं स्वर्गम् ।
अश्वा भूत्वा पष्टिवाहो वहाथ यत्र देवैः सधमादं मदन्ति ॥१०॥

शमग्ने पश्वात् तप शं पुरस्ताच्छमुत्तराच्छमधरात् तपैनम् ।
एकस्त्रेधा विहितो जातज्ञेदः सम्यगेनं धेहि सुकृतामु लोके ॥११॥

शमग्नयः समिद्वा आ रभन्तां प्रजापत्यं मेध्यं जातवेदसः ।
श्रृतं कृण्वन्त इह माव चिक्षिपन् ॥१२॥

यज्ञ एति विततः कल्पमान ईजानमाभि लोकं स्वर्गम् ।
तमग्नयः सर्वहुतं जुषन्तां प्राजापत्यं मेध्यं जातवेदसः ।
श्रृतं कृण्वन्त इह माव चिक्षिपन् ॥१३॥

ईजानश्चितमारूक्षदग्निं नाकस्य पृष्ठाद् दिवमुत्पतिष्यन् ।
तस्मै प्र भाति नभसो ज्योतिषीमान्तस्वर्गः पन्थाः सुकृते देवयानः ॥१४॥

अग्निर्होताध्वर्युष्टे बृहस्पतिरिन्द्रो ब्रह्मा दक्षिणतस्ते अस्तु ।
हुतोयं संस्थितो यज्ञ एति यत्र पूर्वमयनं हुतानाम् ॥१५॥

अपूपवान् क्षीरवांश्चरूरेह सीदतु ।
लोककृतः पथिकृतो यजामहे ये देवानां हुतभागा इह स्थ ॥१६॥

अपूपवान् दधिवांश्चरूरेह सीदतु ।
लोककृतः पथिकृतो यजामहे ये देवानां हुतभागा इह स्थ ॥१७॥

अपूपवान् द्रप्सवांश्चरूरेह सीदतु ।
लोककृतः पथिकृतो यजामहे ये देवानां हुतभागा इह स्थ ॥१८॥

अपूपळानू घृतवांश्चरूरेह सीदतु ।
लोककृतः पथिकृतो यजामहे ये देवानां हुतभागा इह स्थ ॥१९॥

अपूपवान् मांसवांश्चरूरेह सीदतु ।
लोककृतः पथिकृतो यजामहे ये देवानां हुतभागा इह स्थ ॥२०॥

अपूपवानन्नवांश्चरूरेह सीदतु ।
लोककृतः पथिकृतो यजामहे ये देवानां हुतभागा इह स्थ ॥२१॥

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अपूपवान् मधुमांश्चरूरेह सीदतु ।
लोककृतः पथिकृतो यजामहे ये देवानां हुतभागा इह स्थ ॥२२॥

अपूपवान् रसवांश्चरूरेह सीदतु ।
लोककृतः पथिकृतो यजामहे ये देवानां हुतभागा इह स्थ ॥२३॥

अपूपवानपवांश्चरूरेह सीदतु ।
लोककृतः पथिकृतो यजामहे ये देवानां हुतभागा इह स्थ ॥२४॥

अपूपापिहिन् कुम्भान् यांस्ते देवा अधारयन् ।
ते ते सन्तु स्वधावन्तो मधुमन्तो धृतश्चुतः ॥२५॥

यास्ते धाना अनुकिरामि तिलमिश्राः स्वधावतीः ।
तास्ते सन्तूद्भ्वीः प्रभ्वीस्तास्ते यमो राजानु मन्यताम् ॥२६॥

अक्षितिं भूयसीम् ॥२७॥

द्रप्सश्चस्कन्द पृथिवीमनुद्यामिमं च योनिमनु यश्च पूर्वः ।
समानं योनिमनु संचरन्तं द्रप्सं जुहोम्यनु सप्त होत्राः ॥२८॥

शतधारं वायुमर्कं स्वर्विदं नृचक्षसस्ते अभि चक्षते रयिम् ।
ये पृणन्ति प्र च यच्छन्ति सर्वदा ते दुह्हते दक्षिणां सप्तमातरम् ॥२९॥

कोशं दुहन्ति कलशं चतुर्बिलमिडां धेनुं मधुमतीं स्वस्तये ।
ऊर्ज मदन्तीमदिति जनेष्वग्ने मा हिसीः परमे व्योऽमन् ॥३०॥

एतत् ते देवः सविता वासो ददाति भर्तवे ।
तत् त्वं यमस्य राज्ये वसानस्तार्प्यऽ चर ॥३१॥

धाना धेनुरभवद् वत्सो अस्यास्तिलोऽभवत् ।
तां वै यमस्य राज्ये अक्षितामुप जीवति ॥३२॥

एतास्ते असौ धेनवः कामदुघा भवन्तु ।
एनीः श्येनीः सरूपा विरूपास्तिलवत्सा उप तिष्ठन्तु त्वात्र ॥३३॥

एनीर्धाना हरिणीः श्येनीरस्य कृष्णा धाना रोहिणी धेनवस्ते ।
तिलवत्सा ऊर्जमस्मै दुहाना विश्वाहा सन्त्वनपस्फुरन्तीः ॥३४॥

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वैश्वानरे हविरिदं जुहोमि साहस्रं शतधारमुत्सम् ।
स बिभर्ति पितरं पितामहान् प्रपितामहान् बिभर्ति पिन्वमानः ॥३५॥

सहस्रधारं शतधारमुत्समक्षितं व्यच्यमानं सलिलस्य पृष्ठे ।
ऊर्जं दुहानमनपस्फुरन्तमुपासते पितरः स्वधाभिः ॥३६॥

इदं कसाम्बु चयनेन चितं तत् सजाता अव पश्यतेतं ।
मर्त्येयमर्मतत्वमेति तस्मै गृहान् कृणुत यावत्सबन्धु ॥३७॥

इहैवैधि धनसनिरिहचित्त इहक्तुः ।
इहैधि वीर्यऽवत्तरो वयोधा अपराहतः ॥३८॥

पुत्रं पौ त्रमभितर्पयन्तीरापो मधुमतीरिमाः ।
स्वधां पितृभ्यो अमृतं दुहना आपो देवीरूभयांस्तर्पयन्तु ॥३९॥

आपो अग्निं प्र हिणुत पितॄरूपेमं यज्ञं पितरो मे जुषन्ताम् ।
आसीनामूर्जमुप ये सचन्ते ते नो रयि सर्ववीरं नि यच्छान् ॥४०॥

समिन्धते अमर्त्य हव्यवाहं घऽतप्रियम् ।
स वेद निहितान् निधीन् पितॄन् परावतो गतान् ॥४१॥

यं ते मन्थं यमोदनं यन्मांसं निपृणामि ते ।
ते ते सन्तू स्वधावन्तो मधुमन्तो धृतश्चुतः ॥४२॥

यास्ते धाना अनुकिरामि तिलमिश्राः स्वधावतीः ।
तास्ते सन्तूद्भ्वीः प्रभ्वीस्तास्ते यमो राजानु मन्यताम् ॥४३॥

इदं पूर्वमपरं नियानं येना ते पूर्वे पितरः परेताः ।
पुरोगवा ये अभिषाचो अस्य ते त्वा वहन्ति सुकृतामु लोकम् ॥४४॥

सरस्वतीं देवयन्तो हवन्ते सरस्वतीमध्वरे तायमाने ।
सरस्वतीं सुकृतो हवन्ते सरस्वती दाशुषे वार्य दात् ॥४५॥

सरस्वतीं पितरो हवन्ते दक्षिणा यज्ञमभिनक्षमाणाः ।
आसद्यास्मिन् बर्हिषि मादयध्वमनमीवा इष आ धेह्यस्मे ॥४६॥

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सरस्वतीं या सरथं ययाथोक्यैः स्वधाभिर्देवि पितृभिर्मदन्ती ।
सहस्रार्घमिडो अत्र भागं रायस्पोषं यजमानाय धेहि ॥४७॥

पृथिवीं त्वा पृथिव्यामा वेशयामि देवो नो धाता प्र तिरात्यायु ः ।
परापरैता वसुविद् वो अस्त्वधा मृताः पितृषु सं भवन्तु ॥४८॥

आ प्र च्यवेथामप तन्मृजेथां यद् वामभिभा अत्रोचुः ।
अस्मादेतमध्न्यौ तद् वशीयो दातुः पितृष्विहभोजनौ मम ॥४९॥

एयमगन् दक्षिणा भद्रतो ना अनेन दत्ता सुदुघा वयोधाः ।
यौवने जीवानुपपृञ्चती जरा पितृभ्य उपसंपराणयादिमान् ॥५०॥

इदं पितृभ्यः प्र भरामि बर्हिर्जीवं देवेभ्य उत्तरं स्तृणामि ।
तदा रोह पुरूष मेध्यो भवन् प्रति त्वा जानन्तु पितरः परेतम् ॥५१॥

एदं बर्हिरसदो मेध्योभूः प्रति त्वा जानन्तु पितरः परेतम् ।
यथापरू तन्वं १ संभरस्व गात्राणि ते भ्रह्मणा कल्पयामि ॥५२॥

पर्णो राजापिधानं चरूणाम्र्जे बलं सह ओजो न आगन् ।

आयुर्जोवेभ्यो विदधद् दीर्घायुत्वाय शतशारदाय ॥५३॥
ऊर्जो भागो य इमं जजानाश्मान्नंनामाधिपत्यं जगाम ।

तमर्चत विश्वमित्रा हविर्भिः स नो यमः प्रतरं जीवसे धात् ॥५४॥

यथा यमाय हर्म्यमवपन् पञ्च मानवाः ।
एवा वपामि हर्म्य यथा मं भूरयोसत ॥५५॥

इदं हिरण्यं बिभृहि यत् ते पिताविभः पुरा ।
स्वर्ग यतः पितुर्हस्तं निर्मृड्ढि दक्षिणम् ॥५६॥

ये च जीवा ये च मृता ये जाता ये च यज्ञियाः ।
तेभ्यो घृतस्य कुल्यैऽतु मधुधारा व्युन्दती ॥५७॥

वृषा मातीनां पवते विचक्षणः सूरो अह्यां प्रतरीतोषसाम दिवः ।
प्राणः सिन्धूनां कलशॉ अचिक्रढदिन्द्रस्य हार्दिमाविशन्मनीषया ॥५८॥

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त्वेषस्ते धूम ऊर्णोतु दिवि षंछुक्र आततः ।
सूरो न हि द्युता त्वं कृपा पावक रोचसे ॥५९॥

प्र वा एतीन्दुरिन्द्रस्य निष्कृतिं सखा सख्युर्न प्र मिनाति संगिरः ।
मर्य इव योषाः समर्षसे सोमः कलशे शतयामना पथा ॥६०॥

अक्षन्नमीमदन्त ह्यव प्रियॉ अधूषत ।
अस्तोषत स्वभानवो विप्रा यविष्ठा ईमहे ॥६१॥

आ यात पितरः सोम्यासो गम्भीरैः पथिमिः पितृयाणैः ।
आयुरस्मभ्यं दधतः प्रजां च रायश्च पोषैरभि नः सचध्वम् ॥६२॥

परा यात पितरः सोम्यासो गम्भीरैः पथिभिः पूर्याणैः ।
अधा मासि पुनरा यात नो गृहान् हविरत्तुं सुप्रजसः सुवीराः ॥६३॥

यद् वो अग्निरजहादेकमङ्गं पितृलोकं गमयं जातवेदाः ।
तद् व एतत् पुनरा प्याययामि साङ्गाः स्वर्गे पितरो मादयध्वम् ॥६४॥

अभूद् दूतः प्रहितो जातवेदाःसायं न्यह्न उपवन्द्यो नृभिः ।
प्रादाः पितृभ्यः स्वधया ते अक्षन्नाद्धि त्वं देव प्रयता हवींषि ॥६५॥

असौ हा इह ते मनः ककुत्सलमिव जामयः।
अभ्येऽनं भूम ऊर्णुहि ॥६६॥

शुम्भन्तां लोकाः पितृषदनाः पितृषदने त्वा लोक आ सादयामि ॥६७॥

येश्स्माकं पिरतस्तेषां बर्हिरसि ॥६८॥

उदुत्तमं वरूण पाशमस्मदवाधमं वि मध्यमं श्रथाय ।
अधा वयमादित्य व्रते तवानागासो अदितये स्याम ॥६९॥

प्रास्मत् पाशान् वरूण मुञ्च सर्वान् यैः समामे बध्यते यैर्व्यामे ।
अधा जीवेम शरदं शतानि त्वया राजन् गुपिता रक्षमाणाः ॥७०॥

अग्नये कव्यवाहनाय स्वधा नमः ॥७१॥

सोमाय पितृमते स्वधा नमः ॥७२॥

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पितृभ्यः सोमवद्भ्यः स्वधा नमः ॥७३॥

यमाय पितृमते स्वधा नमः ॥७४॥

एतत् ते प्रततामह स्वधा ये च त्वामनु ॥७५॥

एतत् ते ततामह स्वधा ये च त्वामनु ॥७६॥

एतत् ते तत स्वधा ॥७७॥

स्वधा पितृभ्यः पृथिविषद्भ्यः ॥७८॥

स्वधा पितृभ्यो अन्तरिक्षसद्भ्यः ॥७९॥

स्वधा पितृभ्यो दिविषद्भ्यः ॥८०॥

नमो वः पितर ऊर्जे नमो वः पितरो रसाय ॥८१॥
नमो वः पितरो भामाय नमो वः पितरो मन्यवे ॥८२॥

नमो वः पितरो यद् घोरं तस्मै नमो वः पितरोयत् क्रूरं तस्मै ॥८३॥

नमो वः पितरो यच्छिवं तस्मै नमो वः पितरो यतू स्योनं तस्मै ॥८४॥

नमो वः पितरः स्वधा वः पितरः ॥८५॥

येऽत्र पितरः पितरो येऽत्र यूयं स्थ यूष्मांस्तेऽनु यूयं तेषां श्रेष्ठा भूयास्थ ॥८६॥

य इह पितरो जीवा इह वयं स्मः ।
अस्मॉस्तेऽनु वयं तेषां श्रेष्ठा भूतास्म ॥८७॥

आ त्वाग्न इधीमहि द्युमन्तं देवाजरम् ।
यद् घ सा ते पनीयसी समिद् दीदयति द्यवि इषं स्तोतृभ्यआ भर ॥८८॥

चन्द्रमा अप्स्व१न्तरा सुपर्णो धावते दिवि ।
न वो हिरण्यनेमयः पदं विन्दन्ति विद्युतो वित्तं मे अस्य रोदसी ॥८९॥

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इति चतुर्येऽनुवाके नवमं सूक्तम् । अनुवाकश्च समाप्तः ।
अष्टादशं कण्डं समाप्तम् ।

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X. 1.1.

अग्ने बृहन्नषसामूर्ध्वो अस्था म्निर्जगन्वान् नमसो ज्योतिषागात् ।
आग्निर्मानुना रूशता स्वग्ङ आ जातो विक्ष्वा सद्मान्यप्राः १

स जातप गर्भो असि रोदस्यो रग्ने चार्विभृत अपोधऔपु ।
चित्रः शिशुः परि तमांस्यक्तून् प्र तृभ्यो अधि कनिक्रग्दाः २

विष्णुरित्था परममस्य विद्वा - खातो बृहन्नभि पाति तृतीयमू ।
आसा यदस्य पयि अक्तत स्वं सचेतसो अभ्यर्चन्त्यत्र ३

अत उत्वा पितुभृतो जनित्री रग्नावृधं प्राति चरन्तयग्नैः ।
ता ईं प्रत्येषि पुनरन्यरूपा असित्वं दिक्षु मानुपीषु होता ४

होतारं दित्ररथमध्वरस्य यज्ञस्ययज्ञस्य केतुं रूशान्तम् ।
प्रत्यधिं देवस्यदेवस्य श्रिया त्व ग्निमतिथि जनानाम् ५

स तु वस्त्राण्यध पेशानानि वसानो अग्निर्नाभा र्पथिव्यः ।
अरूषो जातः पद इळायाः पुरोहितो राजन् यक्षीह देवान् ६

आ हि द्यावापृथिवी अग्न उभे सदा पुत्रो न मातरा ततन्थ ।
प्र याह्यष्छोशातो यविष्ठा ऽथ वह सहस्येह देवान् ७

X. 1.2

पिप्रीहि देवॉ उशतो यविष्ठ विद्वॉ ऋतूँर्ऋतुपतं यजेह ।
ये दैष्या ऋत्विजस्तोभिरह्रे त्वं होतृणामस्यायजिष्ठः १

वोषि होत्रमुत पोत्रं जनानां मन्धतासि द्रविणोदा ऋतावा ।
स्वाहा वयं कृणवामा हवींषि देदो देवान् यजत्वग्निरहहैन् २

आ देवानामपि पन्थामगन्म यच्छक्रवाम तदनु प्रवोळ्हुमू ।
अग्निर्विदून् त्स यजात् सेदु होता सो अध्वरान्त्स ऋतून् कम्पयाति ३

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यद्वो वयं प्रमिनाम वतानि विदुषां देवा अविदुष्टरासः ।
अग्निष्टद्विश्वमा पृणाति विदून् येमिर्देवॉ ऋतुभिः कम्पयाति ४

यत् पाकत्रा मनसा दीनदक्षा न यज्ञस्य मन्वते मर्त्यासः ।
अग्निष्टद्होता कृतुविद्विजानन् यजिष्ठो देवॉ ऋतुशो यजाति ५

विश्वेषां द्यध्वराणामनीकं दित्रं केतुं जनिता त्वा जगान ।
स आ यजस्व नृवतीरनु क्षाः स्पार्हा इषः क्षुमतीर्विश्वजन्याः ६

यं त्वा द्यावापथिवीयं त्वाप स्त्वष्टा यं त्वा सुजनिमा जजान ।
पन्थामनु प्रविद्वान् पितृयाणं द्युमदग्ने समिधानो वि भाहि ७

X. 1.3.

इनो राजन्नरतिः समिद्वो रौद्वो दक्षगोय सुषुमॉ अदर्शि ।
दिकिद्वि भाति भासा बऋहता ऽसिक्रीमेति रूक्षातीभपाजन् १

कृष्णां यदेनीमभि वर्पस भू ज्जनयन् यीषां बृहूतः पितुर्जाम् ।
ऊध्वॅ भानुं सूर्यस्य स्तभायन् दिवो वसुभिररतिर्वि भाति २

भद्रो भद्रया सचमान आगात् स्वसारं जारो अभ्योति पश्चात ।
सुप्रकेतैर्द्युभिरग्निर्वितिष्ठन् रूशाद्भिर्षणैरभि राममस्थात् ३

अस्य यामासो बृहतो नद्रनू निंदाना अग्नेःसख्युः शिवस्य ।
ईड्यस्य वृष्णो स्वासो भामासो यामानक्तावतक्तऋत्रे ४

स्वना न यस्य भामासः पदन्ते रोचमानस्य ब्रहतः सुदिवः ।
ज्येष्ठेभिर्यस्ते जिष्ठैः क्रीड्यमद्विहि वर्षिष्ठे भिर्भानुभि र्नक्शति द्याम् ५

अस्य शुष्मासो दहषनपवे र्जेहमानस्य स्वनयन् नियुद्विहि ।
प्रजोभिर्योरूशद्भि र्देवतमो वि रेभ्दि ररतिर्भति दिभ्दा ६

स अ वक्षि महि न अ च सत्सि दिवस्पृथि व्योररति र्यूवत्योः ।
अग्निहि सुतुकः सुतुकेभिरश्वे रभस्वद्भी रभस्वां एह गम्याह ७

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X 1.4

=तेयक्षि प्रताईयर्मि मन्मभुवो यथा वंदयो नोहवेशु ।
धन्वर्निवप्रपा असित्वमग्ना ईयक्षदे पूरवे प्रज राजन् १

यं त्वा जनासो अभि संचरंति गाव उष्णमिव प्रजं यविष्ठ ।
द्रतो देवानामसि मर्त्याना मंतर्महांश्चरसि रोचनेन २

शिशुं न त्वा जेन्यं वर्धयंती माता बिभर्ति सचनस्यमान ।
धेनोरधि प्रवता यासि हर्य चिगीषडे पशुरिवावसृष्ठः ३

मूरा अमूर न वयं चिकित्वो महित्वमग्ने त्वमंग वित्से ।
शये वव्रिश्चरति जिह्वयादन् रेरिह्यते युवतिं विश्पतिः सन् ४

कूचिज्ञायते सनयासु नव्यो वने तस्थौ पलितो धूमकेतुः ।
अस्नातापोवृषभो न प्र वेति सचेतसो यं प्रणयंत मर्ताः ५

तनूत्यजेवा तस्करा वनर्गू रशनाभि र्दशभि रभ्यधीताम् ।
इयंते अग्ने नव्यसी मनीषा युक्ष्वा रथं न शुचयद्भिरंगैः ६

ब्रह्म च ते जातवेदो नमश्चे यं च गीः सदमिद्वर्धनी भूत् ।
रक्षाणो अग्ने तनयानि लोका रक्षोत नस्तन्वो३ अप्रयुछन् ७

X 1.5

एकः समुद्रो धरुणो रयीण मस्मद्रृदो भूरिजन्मा विचष्टे ।
सिषक्त्यू धर्निण्यो रुपस्थ उत्सस्य मध्ये निहितं पदं वेः १

समानं निळं वृषणो वसानाः सं जग्मिरे महिषा अर्वतीभिः ।
ऋत्सय पदं कवयो नि पांति गुहा नामानि दधिरे पराणि २

ऋतायिनी मायिनी सं दधाते मित्वा शिशुं जज्ञतु वर्धयंती ।
विश्वस्य नाभिं चरतो ध्रुवस्य कवेश्चित् तंतुं मनसा वियंतः ३

ऋतस्य हि वर्तनयः सुजात मिशो वाजाय प्रदिवः सचंते ।
अधीवासं रोदसी वावसाने घ्रतैरनैर्वावृधाते मधूनाम् ४

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सप्तस्वसॄररूशिर्ववशानो विद्वान् मध्व उज्जभारा दृशेकम् ।
अंतर्यमे अंतरिक्षे पुरजा इच्छन् वव्रिमाविदत् पूषणस्य ५

सप्तमर्यादाह कव्यस्ततक्षु स्तासामे कामिद भ्यंहुरोगात् ।
आयो र्ह स्कंभ उपम्सय नीळे पथां विसर्गे धरुणेषु तस्थौ ६

असच्च सच्च परमे व्योमन् दक्षस्य जन्म न्नदितेरुपस्थे ।
अग्निर्ह नः प्रथमजा ऋतस्य पूर्व आयुनि वृषभस्य धेनुः ७

X 1.6

अय स यास्य शमंनवाभि रग्नेरेधते जरितभिष्टा ।
ज्येष्ठभुयो भानुभिऋषृणां पर्येतिपरिवीतो विभावा १

यो भानुभिर्विभावो विभा त्यग्निर्चेवोर्भिर्ऋतावाजम्रः ।
आ यो विदाय सख्या सखिभ्या ऽपरिह्वृतो अन्यो न सप्तिः २

ईशे यो विश्वस्या देवर्वीते रीशे विश्वायुरुषसो व्युष्टौ ।
आ यस्मिन् मना हवीष्यग्ना वरिष्टरथः स्कभ्राति शुषैः ३

सुषेभिर्वृधो जषाणो अर्कै र्देदां अच्छा रधुपत्वा जिगाति ।
मन्द्रो होता स जुह्वा३ यजिष्ठः संमिश्लो अग्निरा जिघर्ति देवान् ४

तमुस्त्रामिन्दुं न रेजमान मग्निं गीर्भिर्नमोभिरा कृणध्वम् ।
आ यं विप्रासो मतिभिर्गुणन्ति जातवेदसं जुह्वं सहानाम् ५

सं यस्मिन् विश्वा दसूनि जग्मु र्वाहे नाश्वाः सप्तीदन्त एवैः ।
अस्मे ऊतीरिनद्रवाततमा अर्वादीना अग्न अ कृणुष्व ६

अधा ह्यग्नि महता निषद्या सद्यो जेज्ञानो हव्यो बभूथ ।
तं ते देवासो अनु केतमाय न्नधावर्धन्त प्रथमास ऊमाः ७

स ऑएंगएं स्वस्ति नो दिवो अग्ने पृथिव्या विश्वायुर्धिहि यजथाय देव ।
सधेमहि तव दस्म प्रकेतै रुरुष्य ण उरुभिर्देव शंसैः १

इमा अग्ने मतस्तुग्यं मतयस्तुभ्यं जाता गोभिरश्वैरि गृणन्ति राधः ।
यदा ते मर्तो अनु भोगमानड् वसो दधानो भतिभिः सुजात २

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अग्निं मन्ये पितरमग्निमापि माग्निं भ्रातरं सदूमित् सखायम् ।
अग्नेरनीकं भृहूतः सपयं दिवि शुक्रं येजतं सूर्यस्य ३

सिध्रा अग्नि धियो अस्मे सनुत्री यं त्रायसे दम आ नित्यहोता ।
ऋतादा स रोहिदश्वः पुरूक्षु र्घभिरस्मा अहभिर्वाममस्तु ४

द्युभिर्हितं भित्रमिद प्रयोगं प्रद्मनृत्विजमध्वरस्य जारम ।
बाहुभ्यामग्निमायवोऽजनन्त विक्षु होतारं न्यसादयन्त ५

स्वयं यजुस्व दिवि देव देवान् किं ते पाकः कृणवदप्रचेताः ।
यथायज ऋतुभिर्देव देवा नेवा यजस्व तन्वं सुजात ६

भवा नो अग्नेऽबितोत गोपा भवा वयस्कृदुत नो न्बयोधाः ।
रास्वा च नः सुमहो हव्यदातिं त्रास्वोत नस्तन्वो३ अप्रयुच्छन् ७

X 1.8.

प्र केतुना बृहना बृहता यात्यग्नि रा रोदसी वृषभो रोरवीति ।
दावश्चिदन्तां उपमां उदान ळपामुपस्थे माहिषो ववर्ध १

मुमोद वर्भो वृषभाः ककुद्मो नस्रेमा वत्सः शिमीवां अरावीत ।
स देवतात्युद्यतानि कृण्वन् त्स्वेषु प्रथमो जिगाति २

आ यो मूर्धानं पित्रोररब्ध न्यध्वरे दधिरे सूरो अर्णः ।
अस्य पत्मन्नरुषीरश्वबुध्ना ऋतस्य योनौ तन्वो जुषन्त ३

उषउषो हि वसो अग्रमेषि त्वं यमयोरभवो विभावा ।
ऋताय सप्त दधिषे पदानिं जनयन् मित्रं तन्वे३ स्वायै ४

भुवश्चक्षुर्मह ऋतस्य गोपा भुवो वरूणो यह्ताय वेषिं ।
भुवो अपां नपाज्ज्ञातवेदो भुवो दूतो यस्य हव्यं जुजोषः ५

भुवो यज्ञस्य रजसश्च नेता यत्रा नियुद्भिः सचसे शिवाभिः ।
दिवि मूर्धानं दधिषे स्वषां जिह्वामग्ने चकृषे हव्यवाहम् ६

अस्य त्रितः क्रतुना वव्रे अन्त रिच्छन् धीति पितुरेवैः परस्य ।
सचस्यमानः पित्रोरूपस्थे जामि बुवाण आयुधानि वेति ७

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स पिञ्याण्यायुधानि विदू निन्द्रेषित आप्त्यो अभ्यबयध्यत् ।
त्रिशीर्षाणं सप्तरश्मि जघन्वान् त्वाष्ट्रस्य दिन्निः ससृजे त्रितो गाः ८

भूरीदिन्द्र उदिनक्षन्तमोजो ऽवाभिनत् सत्पतिर्मन्यमानम् ।
त्वाष्ट्रस्य चिदिश्वरूपस्य गोना माचक्राणस्त्रीणि शीर्षा परा वर्क् ९

X 1.9.

आपो हि ष्ठा मयोभुव स्ता न ऊर्जे दधातन । महे रणाय चक्षसे १

यो वः शिवतमो रस स्तस्य भाजयतेह नः । उशतीरिव मातरः २

तस्मा अरं गमाम दो यस्य क्षयाय जिन्वथ । आपो जनयथा च नः ३

शं नो देवीरभिष्टय आपो भदन्तु पीतये । शं योरभिस्रवन्तु नः ४

ईशाना वार्याणां क्षयन्तीश्चर्षणीनाम् । अपो यचामि भेषजम् ५

अप्सु मे सोमो अब्रवी धन्तविश्वानि भेषजा । अग्नि च विश्वशांभुवम् ६

आपः पृणीत भेषजं वरूथं तन्वे३ मम । ज्योक् च सूयं ह्शे ७

इदमापः प्र व हत यत् किं च दुरितं मयि । यद्वा हमभिदुद्रोह यद्वा शेष उतानृतम् ८

आपो अद्यान्वचारिषं रसेन समगस्महि । पयस्वानग्न आ गहि तं मा सं सृजा वर्चसा ९

X 1.10.

ओचित् सस्वायं सख्या ववृत्यां तिरः पुरू चिदर्णवं जगन्वान् ।
पितुर्नपातमा दधीत वेधा अधि क्षमि प्रतरं दीध्यानः १

न ते सखा सख्यं वष्ट्येतत् समक्ष्मा यद्विषुरूपा भवाति ।
महस्पुत्रासो असुरस्य वीरा दिवो धर्तारा उर्दिया परि स्व्यन् २

उशन्ति घा ते अमृतांस एतदेकस्य चित् त्यजसं मर्त्यस्य ।
नि ते मनो मनसि धाप्यस्मे जन्युः पतिस्तन्व१ मा विविश्याः ३

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न यत् पुरा चकृमा कद्ध नूना मृता वदन्तो अनृतं रपेम।
गन्धर्वो अप्स्वप्या च योषा सा नो नाभिः परमं जामि तन्नौ ४

गर्भे नु नौ जनिता दंपति कर्देवस्त्वष्टा सविता विश्वरूपः।
नकिरस्य प्र मिनन्ति व्रतानि वेद नादस्य पृथिवी उत द्यौः ५

को अस्य वेद प्रथमास्याह्नः क ई ददर्श क इह प्र वोचत्।
बृहन्मित्रस्य वरूणस्य धाम कदु व्रद आहनो वीच्या नृन् ६

यमस्य मा यम्यं१ काम अगन् त्समाने योनै सहशेय्याय।
जायेव पत्ये तन्वं रिरिच्यां वि चिद्वृहेव रथ्येव चक्रा ७

न तिष्ठन्ति न नि मिषन्त्येते देवानां स्पश इह ये चरन्ति।
अन्येन मदाहनो याहि तूयं तेन वि वृह रथ्येव दक्रा८

रात्रिभिरस्मा अहभिर्दशस्येत सूर्यस्य चक्षुर्मुहुरून्मिमीयात्।
दिवा पृथिव्या मिथुना सबन्धू यमीर्यमस्य बिभृदजामि ९

आ घा ता गच्छनुत्तरा युगानि यत्र जामयः कृणवन्नजामी।
उप बर्बृ वृषभाय बाहु मन्यमिच्छस्व सुभगे पतिं मत् १०

किं भ्रातासद्यदनाथं भवति किम् स्वसा यन्निर्ऋतिर्निगच्छाः।
कामभूत बह्वे ३तद्रपामि तन्वा मे तन्वं१ सं पिपृग्धि ११

न वा उ ते तन्वा तन्वें पपृच्यां पापमाहुर्यः स्वसारं निगच्छात्।
अन्येन मत् प्रमुदः कल्पयस्व न ते भ्राता सुभगे वष्ट्येतत् १२

वतो वतासि यम नैव ते मनो हृदयं चाविदाम।
अन्याकिल त्वं कक्ष्येव युक्तं परि ष्वजाते लिबुजेव वृक्षम् १३

अन्यमू षु त्वं यम्यन्य उ त्वं परि ष्वजाते लिबुजेव वृक्षम्।
तस्य वा त्वं मन इच्छा स वा तवा - ऽधा कृणुष्व समविदं सुभद्राम् १४

X 1.11.

वृधा वृष्णे दुदुहे दोहसा दिवः पयांसि यह्वो अदितेरदाभ्यः।
विश्वं स वेद वरूणो यथा धिया स यज्ञियो यजतु यज्ञियां क्रतून् १

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रपद्गन्धर्वी रप्या च योषणा नदस्य नादे परि पातु मे मनः।
इष्टस्यं मध्ये अदितिर्नि धातु नो भ्रता नो ज्येष्ठः प्रथमो वि वोचति २

सो चिन्नु भद् क्षुमती यशस्वत्युषा उवास मानवे स्वर्वती।
यदीमुशन्तमुशातामानु क्रतु मग्निं होतारं विदथाय जीजनन् ३

अध त्यं दप्स विभ्वं विचक्षणं विराभरदिषितः श्येनो अध्वरे।
यदी विशो वृणते दस्ममार्या अग्निं होतरमध धीरजायात ४

सदासि रण्वो यवसेव पुप्यते होत्रभिरग्ने मनुषः स्वध्वरः।
विप्रस्य वा यच्छशामान उक्थ्यं१ वाजं ससवां उपयासि भूरिभिः ५

उदीरय पितरा जार आ भगमियक्षति हर्यतो हृत्त इष्यति।
विवक्ति वाह्निः स्वपस्यते भखस्तविष्यते असुरो वेपते भती ६

यस्ते अग्ने सुमतिं मर्ते अक्षत् सहसः सूनो अति स प्र शृण्दे।
इषं दधानो व हमानो अश्वैरा स द्युमाँ अमवान् भूषति द्यून ७

यदेग्न एषा समितिर्भवाति देवी देवेषु यजता यजत्रा।
रत्रा द यद्विभजासि स्वधावो भागं नो अत्र वसुमन्तं वीतात् ८

श्रुधी नो अग्ने सदने सधस्थे युक्ष्वा रथममृतस्य द्रविन्नु म्।
आ नो वह रोदसी देवपुत्रे माकिर्देवानामप भूरिह स्याः ९

X 1.12.

द्यावा ह क्षामा प्रथमे ऋतेनाऽभिश्रावे भवतः सत्यवाचा।
देवो यन्मर्तान् यजथाय कृण्वन् त्सीदद्धोता प्रत्यङ्ङू स्वमसुं यन् १

देवो देवान् परिभूर्ऋतेन वहा नो हव्यं प्रथमश्विकित्वान्।
धुमकेतुः समिधा भाऋजीको मन्द्रो होता नित्यो, वाचा यजीयानन् २

स्वावृग्देवस्यामृतं यदी गोरतो जातासो धारयन्त उर्वी।
विश्वे देवा अनु तत् ते यजुर्गुर्दुहे यदेनी दिव्यं घृतं वाः ३

अर्चामि वां वर्धायाते घृतस्नू द्यावाभूमी शृणुतं रोदसी मे।
अहा यध द्यावोऽसुनीतिमायन् मध्वा नो अत्र पितरा शिशीताम् ४

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किं स्विन्नो राजा जगृहे कदस्याऽति व्रतं चकृमा को वि वेद।
मित्रश्चिद्वि ष्मा जुहुराणो देवाञ्छलोको न यातामपि वाजो अस्ति ५

दुर्मन्त्वत्रामृतस्य नाम समक्ष्मा यद्विषुरूपा भवाति।
यमस्य यो मनवते सुमन्त्वग्ने तमृष्व पाह्यप्रयुच्छन् ६

यस्मिन् देवा विदये मादयन्ते विवस्वतः सदने धारपन्ते।
सूर्ये ज्योतिरदधुर्माष्य१क्तून् परि द्योतनिं दरतो अजस्रा ७

यस्मिन् देवा मान्मनि संचरन्त्यपीच्ये३ न वयमस्य विद्म।
मित्रो नो अत्रादितिरनागान् त्सविता देवो वरूणाय वोचत् ८

श्वुधी नो अग्ने सदने सधस्थे युक्ष्वा रथममृतस्य दूविनद्युम्।
आ नो वह रोदसी देवपुत्रे माकिर्देवानामप भूरिह स्याः ९

X 1.13.

युजे दां ग्रह्य पूर्व्य नामोभिर्वि श्लोक एतु पथ्येव सूरेः।
शृण्वन्तु विश्वे अमृतस्य पुत्रा आ ये धामानि दिव्यानि तस्थ १

यमे इव यतमाते यदैतं प्र वां भरन् मानुषा देवयन्तः।
आ सिवतं स्वमु लोकं विदाने स्वासस्थे भवतमिन्दवे नः २

पञ्च पदानि रूपो अन्वरोहं दतुष्पदीमन्वेभि व्रतेन।
अक्षरेण प्रति मिम एतामृतस्य नाभवधि सं पुनामि ३

देवेभ्यः कमवृणीत मृत्युं प्रजायै कममृतं नावृणीत।
बृहस्पति यज्ञमकृण्वत ऋषि प्रियां यमस्तन्वं१ प्रारिरेचीत् ४

सप्त क्षरन्ति शिशावे मरूत्वते पित्रे पुत्रासो अप्यवीवतन्नतम्।
उभे इदस्यिभयस्य राजत उभे यतेते उभयस्य पुष्यतः ५

X 1.14.

परेयिवांस प्रवतो महीरनु बहुभ्यः पन्थामनुपस्पशानम्।
वैवस्वतं संगमनं जनानं यम्रं राजानं हविषा दुवस्य १

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यमो नो गातुं प्रथमि वुवेद नैषा गव्यूतिरपभर्तवा उ।
यत्रा नः पूर्वे पितरः परेयुरेना जज्ञानाः पथ्या३ अनु स्वाः २

मताली कव्यैर्थमो अग्ङिरोमिर्बृहस्पतिर्ऋ्ग्वभिर्वावृधानः।
यौंश्व देवा वावृधुर्ये च देवान् तस्वाहान्ये स्वधयान्ये मदन्ति ३

इमं यम प्रस्तरमा हि सीदाऽग्ङिरोभिः संविदानः।
आ त्वा मन्त्राः विशस्ता वहन्त्वेना राजन् हविषा भादयस्व ४

अग्ङिरोभिरा गहि यज्ञियेभिर्यम वैरूपैरिह भादयस्व।
विवस्वन्तं हुवे यः पिता ते ऽस्मिन् यज्ञे बर्हिष्या निषद्य ५

अग्ङिरसो नः पितरो नवग्वा अथर्वाणो भृगवः सोम्यासः।
तेषां वयं सुमतौ यज्ञियानामपि भद्रे सौमनसे स्याम ६

प्रेहि प्रेहि पथिभिः पूर्व्येभिर्यत्रा नः पूर्वे पितरः परेयुः।
उभा राजाना स्वधया मदन्ता यमं पश्यासि वरूणं च देवम् ७

सं गच्छस्व पितृभिः सं यमेनेष्टापुर्तेन परमे व्योमन्।
हित्वायावद्यं पुनरस्तमेहि सं गच्छस्व तन्वा सुवर्चाः ८

अपेत वीत वि च सर्पतातो ऽस्मा एतं पितरो लोकमक्रन्।
अहोभिरद्भिरक्तुभिर्ध्यक्तं यमो ददात्यवसानमस्मै ९

अतिं दूव सारमेयौ श्वानौ चतुरक्षौ शबलौ शाधुना पथा।
अथा पितृन् त्सुविदत्राँ उपहि यमेन ये सधमादं मदन्ति १०

यौ ते श्वानौ यम रक्षितारभ चतुरक्षौ पथिरक्षीं नृचक्षसौ।
ताभ्यामनं परि देहि राजन त्स्वस्ति चास्मा अनमीवं चे धेहि ११

उरूणसावसुतृपा उदुम्बलौ यमस्य दूतौ चरतो जनाँ अनु।
तावस्मभ्यं दृशये सूर्याय पुनर्दातामसुमद्येह भद्रम् १२

यमाय सोमं सुनुत यमाय जुहुता हविः।
यमं ह यज्ञो गच्छत्यग्निदूतो अरंकृतः १३

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यमाय धृतवद्धविर्जुहोत प्र च तिष्ठत।
स नो देवेष्वा ग्रमद् दीर्घमायुः प्र जीवसे १४

यमाय मधुमत्तमं राज्ञे हव्यं जुहोतन।
इदं नम ऋषिभ्यः पूर्वजेभ्यः पूर्वेभ्यः पथिकृभ्यः १५

त्रकदुकेभिः पतति पळुर्विरकेमिद्वहत्।
त्रिष्टुष्गायत्री छन्दासि सर्वा ता यम आहि१६

X 1.15.

उदीरतामवर उत् परास उन्मध्यमाः पितरः सोम्यासः।
असुं य ईपुरवृका ऋतज्ञास्ते नोऽवन्तु पितरो हवेषु १

इदं पितृभ्यो नमो अस्तवद्य यं पूर्वासो य उपरास ईयुः।
ये पार्थिवे रजस्या निषत्ता ये वा नूनं सुवृजनासु विक्षु २

आहं पितृन् त्सुविदत्राँ अवित्सि नपातं च विक्रमाणं च विष्णोः।
बर्हिषदो ये स्च धया सुतस्य भजन्त पित्वस्त इहागमिठाः ३

ये अग्निदग्धा ये अनग्निदग्धा मद्ये दिवः स्वधया भादयन्ते।
तेभिः स्वरळसुंनीतिमेतां यथाबशं तन्वं कल्पयस्व १४

X 1.16.

मैनंमक्षे वि दहो माभि शोचो भास्य त्वचं चिक्षिपो मा शरीरम्।
यदा शुतं कृणवो जातवेदो ऽथेमेनं प्र हिणुतात् पितृभ्यः १

शृतं यदा करसि चातवेदो ऽथेमेनं परि दत्तात् पितृभ्यः।
यदा गच्छात्यसुनीतिमेतामथां देवानां वशनीर्भवाति २

सूर्य चक्षुगंच्छतु वातमात्मा यां च गच्छ पृथिवीं द धर्मणा।
अपो वा गच्छ यदि तत्र ते हितमोषधीषु प्रति तिष्ठा शरीरैः ३

अजो भागस्तपसा तं तपस्व तं ते शोचिकस्तपतु तं ते अर्चिः।
यास्ते शिवास्तन्वो जातवेदस्तभिर्वहैनं सुकृतामु लोकम् ४

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अव सृज पुनरग्ने पितृम्यो यस्त आहुतश्चरति स्वधाभिः ।
आयुर्वसान उप वेतु शेषः सं गच्छतां तन्वा जातवेदः ५

यत् ते कृष्णः शकुन आतुतोद पिपीलः सर्प उत वा श्वापदः ।
अग्निष्टद्विश्वादगदं कृणोतु सोमश्च यो ब्राह्मणाँ आदिवेश ६

अग्नेर्वर्म परि गोभिर्व्ययस्व सं प्रोर्णुष्व पीवसा मेदसा च ।
नेत् त्वा धुष्णुर्हरसा जर्ह्षाणो दधृग्विधक्ष्यन् पर्यङ्ङयति ७

इममग्ने चमसं मा वि दिह्वरः प्रियो देवानामुत सोम्यानाम् ।
एव यश्वमासो देवपानस्तस्यिन् देवा अमृता मादयन्ते ८

क्रष्यादमग्निं प्र हिणोमि दूरं यमराज्ञो गच्छतु रिप्रवाहः ।
इहैवायमितरो जातवेदअ दे देम्यो हव्यं वहतु प्रजानन् ९

यो अग्निः क्रव्यात् प्रविवेश वो गृहमिमं पश्यन्नितरं जातवेदसम् ।
तं इरामि पितृयक्षाय देवं स धर्ममिन्वात् परमे सधस्थे १०

यो अग्निः क्रव्यवाहनः पितृन् यक्षहतावृधः ।
प्रेदु हव्यानि वोचति देवेभ्यश्च पितृभ्य आ ११

उशान्तस्त्वा नि धीमयुशन्तः समिधीमहि ।
उशान्नुशत आ वह पितृन् हविषे अत्तवे १२

यं त्वमग्ने समदहस्तमु निर्वापया पुनः ।
कियाम्ब्वत्र रोहतु पाकदूर्वा व्यम्जशा १३

शीतिजे शीतिकावति ह्लादिकि ह्लदिकाति ।
मण्डुक्या३ सु सं गम इमं स्व१ग्निं हर्व१४

X .2.1.

त्वष्टा दुहित्रे वहतुं कृणोतीतीदं विश्वं भुवनं समेति ।
यमस्य माता पर्युह्यमाना महो जाया विवस्वतो ननश १

अपागूहन्नमृतां मर्त्येभ्यः कृत्वी सवर्णामददुर्विवस्वते ।
उताश्विनावमरद्यत् तदासीवजहादु द्वा मिथुना सरण्यूः २

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पूवा त्वेतश्च्यावयतु प्र विद्वाननष्टपशुर्भुवनस्य गोपाः।
स त्वैतेम्यः परि ददत् पितृभ्योः सुविदत्रियेभ्यः ३

आयुर्विश्वायुः परि पासति त्वा पातु प्रपथे पुरस्तात्।
यत्रासते सुकृतो यत्र ते ययुस्तत्र त्वा देवः सविता दधातु ४

पूषेमा आशा अनुवेद सर्वाः सो अस्माँ अभयतनेन नेषत्।
स्वस्तिदा आधृणिः सर्वविरो ऽप्रयुच्छन् पुर एतु प्रजानन् ५

प्रपथे पथामजनिष्ट पूषा प्रपथे दिवः प्रपथे पृभिष्याः।
उभे अभि प्रियतमे सधस्थे आ च परा च चरति प्रजानन् ६

सरस्वती देवयन्तो हवन्ते सरस्वतीमध्वरे तायमनि।
सरस्वती सुकृतो अह्वयन्त सरस्वती दाशुषे वार्य दात् ७

सरस्वति या सरथं ययाथ स्वधाभिर्देवि पितृमिर्मदन्ती।
आसद्यास्मिन् बर्हिषि मादयस्वाऽनमीवा इष आ धेह्यस्मे ८

सरस्वती यां पितरो हवन्ते दक्षिणा यज्ञमभिनक्षमाणाः।
सहस्रार्धमिळो अत्र भागं रयस्पोषं यजमानेषु धेहि ९

आपो अस्मान् भातरः शुन्धयन्तु धुतेन नो घृतष्वः पुनन्तु।
विश्वं हि रिप्रं प्रवहन्ति देवीसूदिदाभ्यः शुचिरा पूत एमि १०

दप्सश्चस्कन्द प्रथमाँ अनुद्यूनिमं च योनिमनु यश्च पूर्वः।
समानं योनिमनु संदरन्तं दप्सं जुहोम्यनु सप्त होत्राः ११

यस्ते द्रप्सः स्कन्दति यस्ते अशुर्बाहुच्युतो धिषणाया उपस्थात् अध्वर्योर्वा परि वा यः
पवित्रात् तं ते जुतोमि मनसा वषट्कृतम् १२

यस्ते दृप्सः स्कन्नो यस्ते अंशु रवश्च यः परः सुचा।
अयं देवो बृहस्पतिः सं तं सिञ्चतु राधसे १३

पयस्वतीरोषधयः पयस्वन्मामकं वचः।
अपां पयस्वदित् पयस्तेन मा सह शुन्धत १४

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X 2.2.

परं मृत्यो अनु परेहि पन्थां यस्ते स्व इतरो देवायानात् ।
चक्षुष्मते शृण्वते ते ब्रवीमि मा नः प्रजां रीरिगो मोत वीरान् १

मृत्योः पदं योपयन्तो यदैत द्वाघीय आयुः प्रतरं दधानाः ।
आप्यायमानाः प्रजया धनेन शुद्वाः पूता भवत यज्ञियासः २

इमे जीवा वि मृतैराववृत्रन्नभूद्भदा देवहूतिर्नो अद्य ।
प्राञ्चो अगाम नृतये हसाय द्वाघीय आयुः प्रतरं दधानाः ३

इमं जीवेभ्यः परिधिं दधामि मैषां नु गादपरो अर्थमतम् ।
शतं जीवन्तु शरदः पुरूदीरन्तर्मृत्यु दधतां पर्वतेन ४

यथाहान्यनुपूर्वं भवन्ति यथ ऋतव ऋतुभिर्यन्ति साधु ।
यथा न पूर्वमपरो जहात्येवा धातरायूंषि कल्पयैषाम् ५

आ रोहतायुर्जरसं वृणाना अनुपूर्वं यतमाना यति ष्ठ ।
इह त्वष्टा सुजनिमा सजोषा दीर्घमायुः करति जीवसे वः ६

इमा नारीरविधवाः सुपत्नीरास्त्रनेन सर्पिषा संविशन्तु ।
अनश्रवोऽनमीवाः सुरत्ना आ रोहन्तु जनयो योनिमग्ने ७

उदीर्ष्व नार्यभि जीवलोकं गतासुमेतमुप शेष एहि ।
इस्तग्राभस्य दिधिषोस्तवेदं पत्युर्जनित्वमभि सं बभूथ ८

धनुर्हस्तादाददानो मृतस्याऽस्मे क्षत्राय वर्चस बलाय ।
अत्रैव त्वमिह वयं सुवीरा विश्वाः स्पृधो अभिमातीर्जयेम ९

उप सर्प मातरं भूमिमेतामुरुव्यचसं पृथिवीं सुशेवाम् ।
ऊर्णम्रदा युवतिर्दक्षिणावत एषा त्वा पातु निर्ऋतेरुपस्थात १०

उच्छबञ्चस्व पृभिवि मा नि बाधथाः सूपायनास्मै भव सूपवञ्चना ।
माता पुत्रं यथा सिचा ऽभ्येनं भम ऊर्णुहि ११

उच्छबञ्चमाना पृथिवी सु तिष्ठतु सहस्रं मित उप हि श्रयन्ताम् ।
ते गृहासो घृतश्चुतो भवन्तु विश्वाहास्मै शरणाः सन्त्वत्र १२

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उत् ते स्तभ्नामि पृथिवीं त्वत् परीमं लोगं निदधन्मो अहं रिषम् ।
एतां स्थूणां पितरो धारयन्तु तेऽत्रा यमः सादना ते मिनोतु १३

प्रतीचीते मामहनीष्वाः पर्णमिवा दधुः ।
प्रतीची जग्रभा वाचमश्वं रशनया यथा १४

X 2.3.

नि वर्तध्वं मानु गाताऽस्मान् त्सिषक्त रेवतीः ।
अग्नीषोमा पुनर्वसू अस्मे धारयतं रयिम् १

पुनरेना नि वर्तय पुनरेना न्या कुरु ।
इन्द्र एणा नि यच्छत्वग्निरेना उपाजतु २

पुनरेता नि वर्तन्तामस्मिन् पुष्यन्तु गोपतौ ।
इहैवाझे नि धारयेह तिष्ठतु या रयिः ३

यन्नियानं न्ययनं संज्ञानं यत् परायणम् ।
आवर्तनं निवर्तनं यो गोपा अपि तं हुवे ४

य उदानड् व्ययनं य उदानट् परायणम् ।
आवर्तनं निवर्तनमपि गोपा नि वर्तताम् ५

आ निवर्त नि वर्तय पुनर्न इन्दु गा देहि ।
जीवाभिर्भुनजामहै ६

परि वो विश्वतो दध ऊर्जा धृतेन पयसा ।
ये देवाः के च यक्षियास्ते रप्या सं सृजन्तु नः ७

आ निवर्तन वर्तय नि निवर्तन वर्तय ।
भूम्याश्चतस्रः प्रदिशस्ताम्य एना नि वर्तय ८

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Abbreviations

A.A	: Aitareya Araṇyaka
A.B.	: Aitareya Bhärmaṇa
Ap.D.S.	: Äpastamba Dharmasütra
Ap.G.S.	: Äpastamba Gṛhyasütra
Ap.S.S.	: Äpastamba Śrautasütra
A.G.S.	: Äśvaläya Gṛhyasürtra
A.U.	: Aitareya Upaniṣad
A.V	: Athrevaveda
A.G.S.Par	: Äśvaläyana Gṛhya Sütra Priśiṣṭa
A.Br.S.	: Äśvaläyana Brahmakarma Sammuccḥaya.
Ap.V.	: Aparakarma Vidhik.
Ar.S.	: Artha Saṅgraha
Ap.P.	: Aparakarma Paddhati
B.U.	: Brhadäraṇyaka Upaniṣda
B.D.S.	: Bodhäyana Dharmasütra
B.G.S.	: Bodhäyana Gṛhyasütra
B.G.	: Bhagavadgita
B.S.S.	: Bodhäyana Śrautasütra.

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B.G.S.S.	: Baudhäyana Grhya Śeṣa Sütra
B.V.A.Pr	: Baudhäyana Veṅkaṭeshi Apara Prayoga
B.Br.S	: Baudhäyana Brahmakarma Samuucchaya.
B.P.	: Bodhäyana Prayoga.
Br.S.	: Brahma Sütra
B.V.P.	: Bodhäyana Veṅkateshiya prayoga
B.G.S.S.T.	: Bodhäyana Gṛahya Sütra Sañjevini Tika.
B.B.S.	: Bodhäyana Brahmakarma Samuccaya
C.Ch.	: Caturvarga Cintamani
Dh.S.	: Dharma Sindhu
Dh.I.	: Dharma Śästra Itihasa
G.B.	: Gopatha Brähmaṇa
G.D.S.	: Gautama Dharmasutra
G.G.S.	: Gobila Gṛhyasütra
G.P.	: Garuḍa Puräṇa
J.G.S.	: Jaimineya Gṛhyasütra
J.G.S.	: Jaiminiya Gṛahya Sütra
Kh.G.S.	: Khadira Gṛhyasütra
K.S.	: Kauśika sütra
M.Bh.	: Mahäbhärata

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M.S.	: Manu Smṛati
N.S.	: Nirṇaya Sindhu
P.S.	: Parä̇sara Smrati
P.G.S.	: Parä̇shara Gṛahya Sütra
Rg.V.	: Ṛgveda
Rg.V.Sm	: Ṛgveda Saṁhita
Rg.Br.S	: Ṛgveda Brahmakarma Samuccaya
Rg.A.APr	: Ṛgveeda Ä̇svalä̈yana Apara Prayoga
S.Ch	: Smṛiti Chandrika
S.Br.	: Ṥatapath Brä̈hmaṇa
S.V.	: Sä̈maveda
S.S.P.M.	: Säma Smärta Peyoga Mañjari
Sm.Ch	: Smṛati Chandrika
S.K.	: Ṥräddha Kalpa
S.M.	: Smṛati Muktäphala
T.A.	: Taittiriya Äraṇyaka
T.Br.	: Taittiriya Brähmaṇa
T.U.	: Taittiriya Upaniṣad
V.P.	: Vishṇu Puräṇa
V.S.	: Vêdänta Sära

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Yaj.S. : Yäjñavalkya- Smṛti

Y.V. : Yajurveda

Y.S. : Yajurveda Saṁhita

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